

AN HELPE  
TO BETTER HEARTS,  
FOR  
BETTER TIMES:  
Indeavoured in severall Sermons.

WHEREIN,  
The zeal and fervency required in Gods  
service is declared, severall hinderances disco-  
vered, and sustable helps provided: all out  
of Gods treasury, brought forth at this  
time, with earnest desire, and in hope  
to revive the memory, and reinforce  
the practice of the people to whom  
they were presented, and for  
more publique use, if the  
Lord please.

By *John Angier*, Pastor at *Denton-  
Chappel in Lancashire.*

*Impr. matur, Edm. Calamy*

PSAL. 117. 2

*Thy people shall be willing in the day of thy power.*

Psal. 40. 3. *I delights to do thy will O my God.*

Isa. 64. 3. *Thou meetest him that rejoyceth, and worketh  
righteousnesse.*

Ioh. 4. 34. *My meat is to doe the will of him that sent me, and  
to finish his work.*

Act 10. 24. *Neither count I my life dear to my self, so that I  
might finish my course with joy.*

Ioh. 3. 17. *The zeal of thine house hath eaten me up.*

LONDON,

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B

In

he  
ga





TO MY  
BELOVED PEOPLE,  
THE  
Inhabitants of *Denton*, and  
*Haughton*, and the places  
adjacent.

Beloved,



Here wanted not  
strength of discour-  
agement to stifle  
this weak birth, but  
the thoughts of my  
heart, thorow divine assistance,  
gave strength of incouragement to

## The Epistle

bring forth ; My heart told me, how much the Saints have blessed God, for the pious, and plain books of the godly, which were more hearty, and lesse specious, breathing Christ crucified, and hearts crucified, and what a power my soul hath found, in that plainnesse and simplicity, wherein they have sent abroad their pious, practical discourses, as in their native dresse. An over-bearing flood of thoughts followed, speaking out the cause I have to set up, some such pillar of thankfulness to my God, who carried the work of my Ministry, thorough inhibitions, suspension, excommunications, in time of the height of the power, and persecution of the Bishops ; Though I might not runne the race of one year at Ringly-Chappel, whether I was first called : and in that imper-

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imperfect year was twice inhibited: though in nine or ten years at Denton Chappel, I preached not above two separated years, (to my best remembrance) without interruption, and in that time was twice excommunicated; Though Sabbath-Assemblies were sundry times distractedly, and sorrowfully broken up, and my departure from habitation and people, often forced, no means left in sight of returne, yet thorow the fervent prayers of the Church, (whereunto these hard afflictions were apparently serviceable,) God was graciously and effectually moved, continually to renew liberty, as they continually interrupted it, they shut, and God opened, they shut, and God opened, till God would no more be troubled with them, but took the keys of power, out of the hands of upstart proud Shebna,

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\* The like  
 mercy  
 God threw-  
 ed me,  
 when the  
 Earle of  
 Derby  
 lay about  
 Manche-  
 ster al-  
 most a  
 week,  
 though  
 the plun-  
 dering  
 Souldiers  
 went as  
 farre some  
 other  
 waies, yet  
 God turn-  
 ed them  
 from us,  
 and gave  
 us leave to  
 keep the  
 Nationall  
 alt in  
 Iblique,  
 the very  
 vict.

to give them to outed, despised, faith-  
 full Eliakim. And no lesse cause  
 have I to set a starre of observation  
 (to advantage Gods prase,) upon  
 divine providence, preserving to  
 admiration my \* house, study,  
 and papers, when some of Prince  
 Ruperts plundering forces passed  
 nigh the door, in the year of  
 our heavy visitation, when his  
 whole Army entred Stockport,  
 within three miles of us, and  
 no opportunity left for removing  
 any thing, nor any durst stay  
 in the house; to him we com-  
 mitted all by praier, and at  
 our returne we found nothing  
 wanting, not a door opened, not  
 a window broken; Though in  
 times past, scarce a year passed  
 but I was driven from home,  
 yet in these troubles I have rest-  
 ed at home, thorow the multi-  
 tude of his mercies all the time,  
 save

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save one Moneth, when the  
Princes forces ranged and reign-  
ed in our Country; My soul  
shall make her boast in the  
Lord; the humble shall hear  
thereof, and be glad. O  
magnify the Lord with me,  
and let us exalt his name to-  
gether, Psal. 34. 2, 3. For your  
sakes also, having found help  
from God, to labour so long and  
suffer so much, I was willing to  
combate with mine own discour-  
agements unto victory. God  
hath kept you hitherto, blessed,  
blessed be his name, in truth,  
piety, love and peace, to my  
great comfort and incouragement,  
in all my troubles and straight-  
ness, in outward, and earthly  
respects: but I am afraid, out of  
the abundance of my love to you,  
and care for you, in these dan-  
gerous times, (wherein many evil

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\* I look upon the dispepers of these times, as a sharp correction to godly Ministers, for their humiliation, and better preparation for some other work, as an effectually reparation to the people, to discover those corruptions: that being covered with the cloak of profession, have lived and grown under powerfull Ordinances, and as a signe and means of the removing of the Gospel, at least by such instruments to desolate places, the work of his servants failing, God will provide new, and when wanton people are wearied with their own wayes, the wayes of God will be the more precious,

ordinary

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ordinary experience, dead hearts are suited with dead and unfruitfull Ordinances, the sad and dangerous experience of the present times. I have sadly observed, after the beginning of these unexpected, glorious, joyfull times of liberty, after some more lively springings, and workings, both of hearts and Ordinances, when the light brake out of darknesse, and liberty out of bondage, great deadnesse hath fallen, continued, and increased, upon both hearts and Ordinances; A main reason I take to be this, the sharpening, and whetting afflictions of the Church, which forced their graces, unto frequent and fervent exercise, in holy duties, being removed, they have remitted their fervency, not improving their liberties, to that end, that God improved.

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improved their afflictions, and God hath remitted his Spirit in Ordinances, they have not stirred up their hearts to take hold of God, they have not rejoyced to work righteousness, as sometimes: and God hath not offered himself in Ordinances, sent his Spirit to meet them, nor given them his loves, as sometimes. To passe by the evidence of this sad report, found in the unhumbleness, and unaffectedness of the godly, in midst of so many pressing causes, and under so great helps, and the generall inefficacy of the Ordinances for conversion, stay your selves, and wonder, fear and tremble, at the evidence given in, by the abounding of errors, desertion of Gods publique worship, contempt of that Ministry God hath so highly honoured, and so richly blessed, e-



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ven by those that have been ingrafted into Christ, and nourished up in him thereby, with much tenderneſſe, pains, and patience, the exchange of duties of piety, expreſſing and increaſing the power of godlineſſe, for hot and wrangling diſputes about ſtrange doctrines and governments, and the bitter fruits of theſe diſputes and differences, the ſeperation of hearts, and communion amongſt the truly godly: the fearfull out-breakings of wrath, envy, evil ſpeakings, the uncharitable, unchriſtian provoking cenſures of eſtates and actions, the almoſt incredible propenſity to fall out with, and fall upon our loving and faithfull brethren of Scotland, together with deceitfull, dangerous, overweening, and bold confidences of excellling light, grace, ſpirit, enlarge-

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inlargements, comforts, &c. Here is room enough for a large heart to powre out bitter soul-breaking expostulations. O where is the spirit of the Lord, that was wont to possesse the hearts of the godly, to strengthen grace there, to keep good order in the soul, to keep in and under, these masters of mis-rule? O where is that spirit that was wont to fill the Ordinances, and in them cleerly to discover to the godly, the distempers of their hearts, and disorders of their waies, and powerfully to break their hearts for sinne, and from it? Is it possible the spirit should be in the hearts of Gods people, and in his own Ordinances, in as plentifull a measure as sometimes, and so much of the flesh, and so little of the spirit appear in these times of so many,


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many, and great, unlooked for,  
unthought of, amazing, astonish-  
ing, Nationall mercies, Gospel-  
inlargement, wonders of provi-  
dence, Humiliations, Thankesgi-  
vings, Covenants, and indea-  
vours for thorow Reformation?  
Sure it cannot be. O where is  
the wisdom, love, humility,  
meeknesse, tendernesse of consci-  
ence, compassion, patience, for-  
bearance, long suffering, that  
was wont to triumph in the godly,  
and to be the glory of Religion;  
even in the eyes of the irreligious?  
My dearly beloved sadly think of  
these things, and let such sad  
considerations work unto serious  
search, whether some of you also,  
have not lost your first love, that  
you may remember from whence  
you are fallen, repent, and  
doe your first work: or, unto an  
wholsome preserving fear, lest  
you

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you should depart by degrees from God, in the lively expressions of love, and he should by the same degrees, depart from you in the life of Ordinances: you were never in so much danger since your profession began as now: That of our Saviour is abundantly verified: Matthew 12. 43. The unclean spirits that were gone out of men, finding the rooms empty, swept and garnished, are returned with seven spirits more wicked then themselves, and they dwell there: And that of Paul, Acts 20. 30. In many parts of the Kingdome is acted over again: Of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. Therefore watch and remember.

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ber  have formerly  
preach'd, not without  
temptation and tears, and  
what I have now written to  
you, that ye lose not those  
things that ye have wrought,  
but that ye may receive a full  
reward. It is in the desire of  
my heart, that I may not  
be negligent to put you al-  
waies in remembrance of  
these things: yea, I thinke  
it meet, as long as I am  
in this Tabernacle, to stirre  
you up, by putting you in  
remembrance, knowing that  
shortly I must put off this  
my Tabernacle: And in  
this work I have indeavour-  
ed, that you may be able  
after my decease, to have  
these things alwaies in re-  
membrance, 2 Pet. I. 12, 13,  
14, 15. *If the Lord shall keep*  
you

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you from despising Ordinances, which I take from the very beginning of the times, and keep up in you an honourable esteem of Gods Ordinances, (and particularly of those Orthodox, godly, painfull Ministers, that have brought home your own souls, or the souls of others, and led on the people of God towards perfection for many years, bearing the burden and heat of the day, and not be bewitched, as the foolish Galathians and Corinthians, with flourishing high-flown, flashing men, whose piety lies in parts, whose power lies in novelties, and whose baits lie in gilded words, and dissembled carriages, who vapour for a little while, and then extinguish for want of substance) that

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that will keep you in a prepared, attentive, profitable attendance upon them, in which way God will converse familiarly with you, make you perfect, stablish, strengthen, settle you. All that I now desire in recompence of my renewed pains for your good, in a time when my body was not very fit for it, is your purposed fervent prayers, to him that hath the seven spirits of God, that he would pour out his spirit upon his people, that they may discover how wofully their own hearts, and Satan have deceived them, clearly discern Gods bitter anger in their strange affections, expressions, and carriages one to another, that with Ioseph and his brethren, they may meet and weep one in anothers bosome

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some, humble their souls before God together, seek of God together the wayes of communion, being troubled at, and weary of the wayes of separation, from their approved beloved brethren, and not rest till they have recovered their love to God, and reunited their affections and societies, that their humiliations and supplications, recovering their former vigour, they may prevail mightily with God, to poure out his spirit upon his Ordinances in greater measure then ever, to the enlightning of the ignorant, converting of the prophane, clearing of doubts, reconciling of differences, increasing of the power of godlinesse, perfecting of Reformation, and edification of the body of Christ. In joyfull expectation of your ready, and unanimous

concur.



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## Dedicatory.

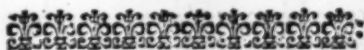
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concurrency in this desire: I doe  
heartily take leave and remaine,  
whilst the chief shepard shall con-  
tinue my commission, and work  
amongst you,

Your loving Pastor, covetous to pre-  
serve the heat, and strength of your  
love to the Lord Jesus, that I may  
present you a chaste Virgin, and  
may rejoyce in that day, that I have  
not runne in vain.

JOHN ANGLIER.

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TO THE  
*Christian Reader.*

R E A D E R,



E will not, we need not, say much of this book: only this we dare promise thee, that if the *tittle* like thee, the *Treatise* is, like the *man* that made it, *no whit lesse then it speaks*. And truly it is such a *stream* that we have need to study; For in vain doe we expect *better times*, unless we get *better hearts*: alas what should *impure hearts* doe with *pure Ordinances*? we tremble to hear so many cry *Reformation, Reformation*: and yet see so *few reforming* themselves or their families. We are bold to say, that unless our hearts and lives were better, *Episcopacy* were too good for us. The truth is, *God is mockt* to his  
very

## To the Christian Reader.

very face : and one of these two evils we may expect, either that we shall die in the wilderness, and never go over *Jordane* to see the good land of *Reformation*, or (which is worse) that *Reformation* it self should undo us. For of *Christs* coming in a way of *Reformation*, it is askt. *But who may abide the day of his coming, and who shall stand when he appeareth?* Mal. 3. 2.

A sad effect it had surely on the *Scribes* and *Pharisees* in the daies of his flesh, whilest his doctrine and miracles ripened their sins, and blasted their *Souls* in stead of their *Lusts*. For the preventing of such an incomparable mischief, in this great expectation of his coming amongst us, as a *Refiners fire*, and *fullers sope*; Let us commend the reading of this book to thee, and doe thou seriously commend it to God for his blessing, wherein thou shalt have the best wishes of

Thine in Christ,  
to serve thee.

Tho. Case.

Edm. Calamy.

ETIAMS.

PAGE 1. l. 10. for *guide*, read *girl*, p. 6. l. 9. for  
*words*, r. *word*. l. 15. for *thist*, r. *thuy*. p. 13. l. 12. for  
*where*, r. *vuben*. p. 14. l. 11. for *nor*, r. *not*. p. 36. for  
*Isa. 36*. r. 36. p. 42. l. 12. for *fear*, r. *care*. p. 43. l. 6. for  
*weal*, r. *wealth*. p. 45. l. 9. for *raising*, r. *raging*.  
p. 51. l. 13. for *Lord*, r. *head*. p. 53. l. 3. for *Prophets*,  
r. *vvorship*. p. 54. for *their*, r. *Gods*. p. 55. l. 13. for  
*your*, r. *their*. p. 58. l. 13. dele *A*. p. 59. l. 1. for *law full*,  
r. *carefull*. p. 64. l. 5. r. *Eccles. 5*. p. 69. l. 4. r. *Psal. 84*.  
p. 70. l. 11. for *regarded*, r. *vvorshipped*. p. 85. l. 9. for  
*our*, r. *or*. p. 89. l. 10. r. *Isa. 58*. p. 101. l. 1. r. *1 Thef. 5*.  
p. 103. l. 1. r. *Pf. 5*. l. 9. r. *Isa. 66*. p. 110. l. 13. for *use*,  
r. *thee*. p. 123. l. 14. for *stirred*, r. *stirring*. p. 128. l. 17.  
r. *Mat. 25*. p. 150. l. 19. for *immediatly*, r. *in mediately*.  
p. 151. l. 9. for *suared*, r. *suares*. p. 154. l. 9. adde *in*.  
p. 163. l. 10. r. *Mat. 5*. p. 166. l. 19. r. *Psal. 139*. 1. 2, 23.  
p. 170. l. 4. for *farthest*, r. *furthir*. p. 211. l. 11. for  
*fastned*, r. *sofined*. p. 212. l. 11. r. *1 Cor. 11*. p. 220. l. 8.  
dele *more*. p. 208. l. 15. adde *day*, *after marriage*.  
p. 229 l. 13. r. *Iob 43*. 3, 6. p. 235. l. 10. r. *Exod. 12*. p. 239  
l. 1. for *one*, r. *no*. p. 240. l. 4. for *ord*, r. *oil*. p. 245. l. 86.  
for *perfect*, r. *presene*. p. 289. l. 1. for *unpreparednes*,  
r. *preparednes*. p. 290. l. 5. for *hi*, r. *her*. p. 304. r. *Luk 5*.  
p. 317. l. 8. for *him*, r. *thine*. p. 327. l. 5. r. *Amos 8*.  
p. 329. l. 11. for *the latter and*, r. *as*. p. 359. l. 9. for  
*hand*, r. *handle*. p. 363. l. 14. for *faulfe*, r. *false*. p. 364.  
l. 10. for *kwow*, r. *knowledge*. p. 372. l. 4. for *man*,  
r. *men*. p. 380. l. 19. *God can command but*, r. *God can*  
*command nothing but*. p. 431 l. 16. for *when*, r. *where*.  
p. 455. l. 6. for *seemeth*, r. *servith*. p. 479. l. 7. for *our*,  
r. *one*. l. 8. for *soul*, r. *soil*. p. 489. l. 7. for *cheer*,  
r. *clear*. p. 499. for *preuent*, r. *pervert*. l. 24. for *fallen*,  
r. *fallen*. p. 532. l. 23. for *sleep*, r. *asleep*. p. 533. l. 24.  
for *warring*, r. *roaring*. p. 534. l. 9. for *curse*, r. *courfu*.  
p. 541. l. 21. for *rest*, r. *lest*. p. 545. l. 13. dele *If*. p. 593.  
l. 22. for *free*, r. *feel*. p. 598. l. 19. for *one*, r. *our*. p. 603.  
l. 2. for *heart*, r. *beat*. p. 612. for *sin*, r. *him*.

fre  
our  
Iohn  
thou  
and



AN HELPE  
TO BETTER HEARTS  
for Better Times.

CHAP. I.

*Of instant worshipping of God.*

[ACTS 26. part of the 7.  
*Instantly serving God.*]



He word here translated [*instantly*] properly signifieth to extend, and stretch out, and is frequently used for stretching out, and putting forth the hand, *Iohn. 21.18. When thou art old thou shalt stretch forth thy hands, and another shall guide thee.* The

B word

word stretch forth in the translation, is the same in the original with this that here is translated, instantly. When this word is referred to Gods worship, or to the affections of the soul, or the graces thereof, it doth, by similitude taken from the body, signifie the stretching out of them, the measure of them, the earnestnes and fervencie of them, and so is translated either, instantly, as in this place, fervently, as *1 Pet. 1. 22.*

or { earnestly, as *Luke. 22. 44.*  
*He prayed more earnestly,*  
 without ceasing, *Act. 12. 5.*

Some interpret this word in this place, perpetually, but you see it is translated here, instantly, and in other places of Scripture, when it is applyed to Gods worship: and they that translate it, perpetually, do imply this fervencie

vencie of affection, for whence comes perpetuity, length and continuance in any action, but from length of inward affection, the stretching out of that : as the length of the motion of a stone throwne with the hand, depends upon the strength of the hand throwing the same. I take it, hereby is meant that gracious affection of zeal so much called for, and commended in Scripture, which is not a mixt affection of love, and anger but the intention and measure of all the affections, for there is zeal in griefe, *Psal. 119. 139. My zeal hath consumed me : because mine enemies have forgotten thy words.* The terme being thus explained, the truth to be handled is.

Gods worship is to be performed with intention of affection, not onely the truth, but

the strength of affection is to be looked after and laboured for in Gods service. Thetwelve tribes are here said to serve the Lord *instantly* or earnestly.

) I will shew more particularly, what is meant by, *instantly*, and then produce proof.

By *instantly*, is meant the measure and degree of the affections we expresse in Gods service, whether love, or desire, or feare, or greife, or ioy, or anger, or care, that there be much thereof. So what graces we expresse, faith, or repentance, or humility, we take care that there be measure as well as truth, called *Luk. 10. 27.* all the minde, and all the soule, all the heart, all, hath speciall respect unto the measure and degree of the faculties of the soule; as all the might of the body doth meane all degrees,



grees, and measures of strength, the utmost strength, so in like manner, all the minde, all the heart, all the soul, means all degrees and measures of understanding, will and affections the utmost, and furthest of them, else our Saviours *compendium* of the first table should not comprehend the third Commandement.

I will for cleerer evidence sake, shew it by instances in the severall parts of Gods worship.

1. Hearing the word, *Luk. 4. 20.*

21. when our Saviour had read his text, the eyes of all were fastned upon him, asigne of an earnest desire to heare him, they they did not looke about them one at another, or at them that came in, but their eyes were fastned upon him, and they wondered at the gracious words that

B 3      proceeded

proceeded out of his mouth, a signe they were much affected and moved, and did not sit as stones senselesse. The men of Berea, *Act. 17. 11. did receive the word with all readines of minde,* they did in the greatest measure put forth their hearts unto the words of the Apostle, to meet with it in the way, and to take it up so soone as it was let fall by him, *Luk. 24. 32. Did not our hearts burne within us when he opened to us the Scripture?* burne these did and were in a flame, with indignation against themselves for their ignorance, with desire of, and joy in, the good and glad tydings of Christs death and resurrection. 2. Receiving the Sacraments the Passeeover, *2 Chron. 35. 18. There was no Passeeover like to that kept in Israel since the dayes of Samuel the Prophet.*

*Prophet.* They exceeded in this Passeeover, all the Passeeovers of a long time, a signe they kept it with a great measure of affection, for would God onely have commended the outward action? *Luk. 22. 15. With desire I have desired to eate this Passeeover with you before I suffer, .i.* with earnest and vehement desire, earnest desire to the ordinance doth imply earnest desire in the ordinances. The duty of examination required of the communicant, *1 Cor. 11. 28.* doth carry as much; examination is the bellows of affection. The like we finde in the Eunuch in regard of baptisme, *Act. 8. 36. See, here is water, what doth hinder me to be baptized?* He had a forward desire, the Evangelist should have stirred up and provoked him, but he prevents him, is more

forward to receive it then he to offer it. 3. Prayer, *Psal.* 119. 145. *I cryed with my whole heart*, he imploied all the affections of his heart in prayer, and that with earnestnes, he cries, *Psal.* 142. 2. *I poured out my complaint before him*, David empties his soule in prayer, leaves nothing behinde, a signe of earnestnes, *Psal.* 143. 6. *I stretch forth my hands unto thee*, the instancy here spoken of, he fears lest his prayers should fall short of God, therefore sends them forth with as great earnestnes as may be. 4. Singing of psalms, *Pf.* 149. 5, 6. *Let them sing aloud, let the high prayes of God be in their mouthes*, in singing psalmes our hearts must be extended and stretched out, as the extending of the voice implies, our hearts must be wide open and filled with  
gracious

gracious affections. When God would expresse great Joy, he bids the mountains breake forth into singing, *Esaï. 49.13. Ephes. 5.18.19. Be not drunk with wine, wherein is excesse, but be filled with the spirit, speaking to your selves in Psalms, &c.* we should labour to drinke deepe of the spirit, and expresse it in singing and making melody in our hearts to the Lord, there must be a sweet and loud sounding joy in our hearts when we sing psalmes.

For prooffe of this truth may be brought in, the testimony of Scripture, examples commend- ed, and reproofs of the contrary.

The Scripture calls for this affection, *Rom. 12.11. Fervent in spirit, serving the Lord*: if we should be cold in our owne occasions, which we are not, yet when we come to serve God

our spirits should burne within us, with desire and delight, *Gal. 4.18. It is good to be Zealously affected allwayes in a good thing,* good, because agreeable to Gods will, to Gods nature, to the nature of the good we are zealous about, zealous affection in good, is allwaies good, other good things have their proper season, this is allwaies in season in every good action.

2. The servants of God have thus practised, *Nehemiah* was zealous for the service and worship of God, so that he had his conscience on his side to embolden him, to desire mercy of God according to his forward affection that way, *Nehem. 13. 14. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and the offices thereof.*

thereof. David, Psal. 69.9. *The Zeal of thy house hath eaten me up.* Such was his affection to Gods Worship and Service, that partly out of desire thereafter, and partly out of greife for the neglect, contempt and reproach thereof, he was even a devoured consumed man, so great was his affection that way, that he seemed carelesse every other way. And herein he was a type of the best of paterns, the Lord Jesus Christ, who being a Preist, though not after the order of *Aaron*, did expresse an ardent affection in purging the Temple from the corruption of those times, in so much that his Disciples thought he was an apparent accomplisher of that place of propheticall Scripture, *The Zeal of thy house hath eaten me up. John. 2.17.* Who but a man in  
the

the power, and possession of zeale to Gods house would have made a whip, and therewith driven out the polluters of the Temple, and have overthrown their Tables and Seats, and that with Scripture-chiding, *Math. 21.13.* Another remarkable instance concerning our Saviour we have, *John. 4. 32. 33. 34.* Whilst his Disciples were gone into the City to buy meat, he falls into parly with a woman of *Samaria* about her soul; when his Disciples come again, they pray him to eat; he tells them he is provided, he had meat to eat they knew not of; his Disciples say one to another, *Hath any man brought him meat to eat?* our Saviour answereth, *My meat is to do the will of him that sent me, and to finish his work.* No meat could be more sweet unto him,

or



or refreshing, then the doing of Gods will, a signe he was dearly affected thereto, that he could make food of it. The like we read of *Apollos*, Acts 18.25. being fervent in Spirit he spake and taught diligently the things of the Lord; he did not only preach the things of the Lord, but with fervencie of spirit, with a burning heart. Thus unlesse we will be irregular in our serving of God, and unlike the approved Saints and servants of God in Scripture, yea, unlike Christ our patern, who was sent from Heaven to set us a copy, we must perform Gods service with earnestnesse of affection.

3. God hath reproved the want of this fervency of affection in his service, a signe it is a transgression. Where the Apostle saith, *Gal. 4.18. It is good to be*

*be zealous alwaies in a good matter*; he doth conveigh a secret reproof of them who were dearly affected to the false Apostles, who were but counterfeited Ordinances of God, but were abated in their love to him a true Apostle, and so a true Ordinance of God, If it be good to be zealous in a good thing, then it is evil not to be zealous. The lukewarm temper of *Laodicea*, the Lord reckons to be worse then key cold. *I would thou wert hot or cold*, down-right, and sensibly good or evil; no temper so evil as lukewarm, he threatens to spue them out of his mouth; shewing, that the Lord will have no communion with, but doth detest, and will remove far from him, the persons and services that are lukewarm. God tells the Church of *Ephesus*, he had some-

somewhat against her, because she had left her first love; her love was not utterly gone, but her first love and her first works, she neither did so much, nor so well for God as sometimes, and this God hath against them, a fault it is in them, and makes against them. Thus where God findes this fervency of spirit wanting, he speaks ill of it; a signe his service cannot well be performed without it, for he cannot be pleased with it without this fervency.

For further proof.

I will make use of the Lords own reasons laid down, Commandment third, to which command this duty doth belong, and so I shall open that command, so far as concerns my purpose. What better, more weighty, more perswading argument

gument then Gods own ; God is all truth, and all understanding, he knows us better then we know our selves, and he is all wilddom, that knows what arguments will best take with us upon severall occasions. The first Commandment taketh care that we make choise of the true God, and no other ; the second, that we embrace his commanded worship, and reject all others ; the third, that we use his Name, all that whereby God is made known to us, reverently and respectfully as becometh the same. The Commandment is this, *Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltlesse that taketh his Name in vain ;* every word of the command is as well a reason as a command. The thing forbidden, is  
the

the taking of Gods name in vain. Before I speak of the grounds of this prohibition, I must show how this truth (of performing Gods worship with earnestnesse of affection) is implied in this Commandment, and the contrary sin forbidden; that will appear if we consider two things: 1. Part of the meaning of Gods name is the worship of God, Word, Sacraments, prayer, *1 Tim. 6. 1.* That the name of God and his doctrine be not evil spoken of, where the name of God and his doctrine are all one. *Mal. 1. 6.* the name of God is put for his worship. 2. Part of the meaning of taking Gods name in vain, is this want of fervent performance of Gods worship: are not light and empty things, vain things? and is not dead cold service

service of God, light service and empty service, that wants that weight and substance it should have? Are not unusefull and unprofitable things vain things? and is not carelesse service of God, unusefull and unprofitable service? it doth neither honour God, nor please God, nor profit us. *Mal. 1.8. If ye offer the blinde for sacrifice, is it not evil? and if ye offer the lame and the sick, is it no evil? offer it now to thy Governour, will he be pleased with thee?* As if God had said, If ye offer you care not what, so it be a sacrifice, it will serve the turn, can it be well? Would an earthly Governour accept you care not what? much lesse will I. In like manner, if men hear the Word, receive the Sacrament, pray they care not how, so the duties be done, can God be pleased

sed herewith : and if he be not pleased he is not honoured, for were he honoured he would be pleased, and if God be not honoured, the doers cannot be profited, for our good is wrapt up in Gods glory, and that service which doth neither honour God nor profit the performers is vain service.

Having thus made it clear, that ardent service of God is implied, and carelesse serving of God prohibited in this third Commandment; Let us now consider the reasons why we must not rest in carelesse performance of worship, but on the contrary, must earnestly worship him; they are 5. in number.

1. Gods worship is his name.

2. The name of the Lord.

3. The name of thy God.

4. His

4. His Name is taken in vaine by carelesse worship.

5. He will not hold him guiltlesse that taketh his Name in vaine.

1. Gods worship is his Name; that whereby God is made knowne to us, that whereby he is distinguished from others, and whereby he is made glorious: to be carelesse of Gods worship, is to obscure the knowledge of the Lord, to confound him with Idols, to hinder his glory, to be carelesse whether God be known to us or others, be distinguished from others, be famous and glorious: and to be earnest in the worship of God, isto make the Lord better known to us and others, to difference him from other Gods, and to make him glorious. And shall not our best affections be busied



busied about Gods worship,  
which is his Name? God hath  
betrusted us with his Name, that  
it lies in our power in ordinary  
course and for a time, to make  
him lesse or more known; lesse  
or more glorious; and shall we  
betray this trust? Mans name is  
precious, and the name of one  
man committed to the keeping  
of another, to bear false witness  
is a sinne, much more is Gods  
name precious, which is the  
chief Governour, and much  
more committed to our trust,  
and bearing false witness to that  
is much more a sinne, which we  
shall do, if we be carelesse of his  
worship. Is not the knowledge  
of God the ground of our faith,  
hope, comfort? If God be not  
good, wise, powerfull, true, what  
ground have we to beleieve or  
hope for any good in this or  
another

another world? and if we know not the goodnesse, wisdom and power of God, what ground of comfort can we have? To sleight Gods worship, is to sleight the knowledge of God, and so the ground of our faith, and hope, and comfort therein: and to take care of Gods worship, is to take care of the knowledge of God, and so the ground of our faith, hope and comfort. Is not care of Gods glory the way unto, and evidence of our glory? To be earnest in Gods worship, is to take care of Gods glory, therefore the way unto, and evidence of our glory.

2. Gods worship is the name of the Lord, the name of Jehovah, therefore carefully and fervently to be performed. His name it is who is the fountain of being, therefore the first being, and

and so of due the first and best service belongs to him, because none is before him, therefore none is to be served before him ; our Saviour when he duely ranketh and ordereth the Commandments,saith,*Thou shalt love the Lord with all thy heart, this is the first and great Commandment, and the second,Thou shalt love thy neighbour as thyself*; Why is the love of God, and so the service of God,the first and great Commandment; before and greater then the love of our selves ? but because he is the first and greatest before our selves, and greater then our selves ; It had been sin in *Moses* and *Paul*, to wish themselves out of Heaven for his glory,and in hell, had not this been true, that God is before us, and so above us,of due to be honoured by us, though by our utter dishonour ?

dishonour? None should go to hell, were not this true, that there is an honour due to God from the creature, above the salvation of the creature; and could men be willing to go to hell that God might have glory, hell should be no hell unto them; that which makes the torment of hell, is this, that God takes his glory, because men will not give it him. All the godly, though they do not think so, do seek Gods glory above their own salvation, as they should do, for they desire their salvation as a way unto Gods glory; now the way that serves unto the end is lesse desired, then the end where-to it serves. The worship we performe is the worship of *Jehovah*, the fountaine of being, therefore the author of our being, from him we have all, unto him therefore

therefore we must give all ; all is his, we have nothing of our owne, our most lively affections are his owne, he is not beholding to us for them, we cannot without injustice and robbery with-hold them; will we with-hold that which is Gods? will we dispose of that which is Gods? Not only doth *David* acknowledge the outward wealth, liberally given to the Temple, to be Gods own, but the willingness, and joy of their hearts, whereby and wherewith they gave so liberally, to come from God, also *1 Chron. 29. 18.* in that he prayes God to keepe this frame in them, and to prepare their hearts towards him: he that must keepe that willing and chearfull frame of heart in him, hath surely made the same, and he that

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must

must prepare their hearts at other times, hath prepared them now.

The worship we performe is the worship of *Jehovah*, his name who hath promised this fervency unto his people, *Psal.* 110.3. *Thy people shall be willing in the day of thy power*, .i. in the day of the powerfull preaching of the Gospel, these shall with earnest affection attend upon Gods ordinances, God having promised fervent affections in his service, by labouring after the same, and expressing the same, we shall confirme and establish the truth of God, and on the contrary, as the Apostle saith, *1 John. 5.10. He that believeth not maketh God a liar*,, so he that doth not fervently worship God, doth what lies in him to falsifie the word of God, to  
make

make him a liar, for God hath said, his people shall be fervent.

3. Gods worship is the worship of the Lord thy God, therefore to be performed with earnestnes. His name it is, who is not onely the Lord, but our God, a God in Covenant with us, he hath promised to be wholly ours, all that he is, or can do, shall be for us, and we have promised to be wholly his, to be all that we are, or can do for him. If we bestow the utmost of our affection upon him in his service, we do no more then he hath done for us: and what can we give to him, if we give all we have, in comparison of what he gives to us? Not only doth he give to us that strength of affection, in comparison of which all ours is nothing, but he begins to us, he gives first, he

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gives

gives not only more then we can give, but before us, we may well follow him with lesse: what though others serve God they know not how: they have lesse reason to shew strength of affection to God then we; though they have reason enough, for God hath not bestowed himself wholly upon them as upon us. Beside, being our God, the service that is done to him, redounds upon us, be it well or ill done, because the Covenant doth not only imply relation, but union, it is a marriage-Covenant, God becomes ours, and we become his. A man loves his wife, not because shee is a friend, and loves him, but because shee is himself, they are no more twain, but one, in loving her he loveth himself, and so much as he doth not love her,  
(though



( though shee do not deserve ) he doth not love himself, for shee is one with himselfe. A man doth not love himself, because of desert, but because he is nearest to himself, he is his own: so a man loves his wife because his own, nearest unto him. So God is our own, he is by the humane nature of Christ, one with us, and we with him; did not God therefore deserve our best affections ( which he infinitely doth ) yet we were bound to bestow the same upon him in his service, because he is our own, we have made him as our own soules, by entering into a marriage-Covenant with him; so much as we fall short in affection to him, we fall short in affection to our selves.

Furthermore having promised the best of our affections un-

to him in his service, truth doth binde us, do we not hate to be liars? false, Covenant-breakers? men and women of no truth? do we not glory in our truth, that if we have said it, we will do it, our word shall be as good as our band? then must we bestow our best affections upon God in his service, for so we have promised.

4. Carelesse worship is a taking of Gods Name in vaine, vaine worship. What an evil it is to take Gods Name in vain, it will appeare if we consider,

1. It is an holy Name, *Psal.*

*III.9. Holy is his Name.* Holynes is so lively an image of God, that it commandeth respect from the light of nature, and holy things are carefully handled. Gods worship is an holy worship, free from all impurity and pollution,

pollution, take we heed that we do not prophane it by carelesse use of it.

2. A great Name, *Psal.* 76.1. *His Name is great in Israel.* A Name above all names, no worship like Gods worship, because no person like him, no lawes of worship like his, no subject like the subject of Gods worship, the whole man, soul and body the strength of both, the whole earth and heaven, none too great to worship God; to take in vain a small name, a poore mean worship, is an evil, but to take in vain a great Name, a powerfull worship, is more evil.

3. A Glorious Name, *Dent.* 28.58. a worship of eminent worth, breaking out and manifesting it self to all that have seeing eyes, for man to pray to the God of heaven to open all his  
C 4 heart.

heart to him, for man to deliver the minde and counsell of God, for man to seal a Covenant with the God of heaven, these are glorious things, of great worth even at first sight. Here, by the way, in a word, and under correction, I must needs acknowledge, that since I had any glimps of light to discern the glorious worship of God, I could never get over that unsuitableness that is between these obscure additaments to Gods worship amongst us, and his glorious worship. What is the vestment to prayer? what the Crossing of the fingers to baptism. Indeed sprinkling of water in baptism, or dipping the childe therein, bread and wine in the supper, are but small things in appearance, but when we consider the glorious God  
hath

hath commanded and appointed these, and doth produce glorious effects by them, that puts a glorious lustre and brightness upon them; but when nothing can be shewed, but mans command, obscure and darke man in Divine things, his command cannot put glory upon Divine Ordinances, wherefrom he borroweth light, but can adde none thereto, nor can he put any glorious effect into such his commanded meanes, that they shall beare weight with the Judgement, or helpe the affections, and so they remain obscure and darke, as man himselfe is in heavenly things, and so unsutable to Gods glorious worship. To be carelesse in obscure, darke, hidden good, is a small matter; but to be carelesse about eminent good, as Gods worship,

is eminent and apparent sin.

4. A reverent or fearfull Name, *Dent.* 28.58. *Psal.* 111.

9. Gods Name is such a name, as considered of, doth strike with reverence and feare, the holines of it, the greatnesse of it: things holy and great have a Majesty in them. Gods worship is a holy worship and a great worship, therefore a fearfull worship. Now to take in vain, light and triviall matters, is a small thing but to take in vain a reverent and fearfull worship, argues senselesnes.

5. God will not hold him guiltlesse that doth take his Name in vain, as a man doth his worship by carelesnes.

1. How ever men performing Gods worship onely outwardly with the outward man, may go for innocent with men, none will  
say

say that they have sinned, yet God will not count them innocent, unlesse they have performed the same carefully: which is a weighty consideration. When men have been at the Sacrament, or word, or prayer, they thinke all now is well, but God accounts them sinners, if they have not performed the same with their best affections, he holds them guilty, they are sinners in his account, and if sinners, he will so deale with them, and so he professeth, *Mal. 1. 14. Cursed be the deceiver, that hath a male in his flock, &c.* He is a deceiver, there is his sinne; his guiltines, *cursed be the deceiver*, there is Gods dealing with him as guilty. *A deceiver*, as if God should say, I observe such men, all the week about their owne occasions, they are up early and  
down.

down late, they sweat hard, but when they come to serve me on my day, they are heavy and carelesse, they are deceivers, they have better affections to bestow, then they do bestow upon me. *Cursed be the deceiver,* what's that? evil shall befall him, evil of punishment.

} Losse of good.

} Presence of evil.

Losse of good: } Gods acceptance.  
 what? } Gods recompence.

Gods acceptance promised;  
*Ezek. 20, 41. I will accept you with your sweet savour.*

Gods recompence promised,  
*Isai. 36. 7. I will make you joyfull in my house of prayer. Isai. 58. 14. Then shalt thou delight thy selfe in the Lord. .i. encrease their delight, more and more delight: inlargement*



inlargement of heart in duty is an evidence of Gods acceptance, what God prepares he will accept, joy in duty, fitness for, and forwardnes unto duty is Gods recompence, when the more we pray, read, heare, or receive, the more we joy therein, and are forward thereunto. They that are carelesse in Gods worship, shall neither finde Gods assistance, nor joy therein, nor willingnes thereunto, but shall be bound up and backward unto the same. Positive evil shall befall carelesse worshippers, *Jer. 17. 5, 6. Cursed be the man whose heart departeth from God, and pitcheth elsewhere: why? he shall inhabit the parched places of the wilderness, the sunne of Gods wrath shall light upon him, and parch soul, and body and estate, dry up graces.*

ces and affections, and if body and estate prosper, yet the soul and the good thereof shall be much more parched: so experience shews, Carelesse worshippers of God are barren of spirituall good.

Vse. Information. 1. The perfection of the law of God, it reacheth to the inward and spirituall part of man, yea to the utmost of that. As it is said of the sunne, *Psal. 19.6. Nothing is hid from the heat thereof*, the beames peirce into the bowels of the earth: so not the heart, not the extent of the heart, which is most spirituall, and comes nearest God, is hid from the command of the law; a signe the author thereof is above man, in knowledge, in power.

2. The dignity of Gods worship, the best part of man, yea the

the best of the soul, the utmost of it is but meet for it : if any thing in the soul be better then other, it must be drawn forth. This was shadowed out in the sacrifices of the law, Gods sacrifices were to be without blemish, and the fat, the best of the beast was specially his. If civil worship have the body, the outward man, it is sufficient, because it is done unto men that can look no further, are capable to receive no more ; this is as much as will be honour to them before men : but religious worship requires the soul, and the best of the soul, because it is done to that God that searcheth the hearts and trieth the reins, is capable of the best, and most honoured thereby.

3. All performance of worship is not equally good, and equally

qually pleasing unto God, he requires fervencie; God is life, and the more lively worship, the more sutable, and delightfull unto him.

2. To reprove, 1. Neglect of Gods worship: this is a contrary extream unto instant worshipping of God, when men pray not at all, go not to the assembly on the Lords day, sanctifie no Sabbath, but their whole soul, and body, and strength of both, are taken up about the world, or about their lusts, this is fervencie, and strength, either of ignorance, or of disobedience. Do not men know that God is to be worshiped? that some time is appointed for his worship? that is grosse ignorance: what? God have no worship who is your King? your maker? works of creation:

creation and providence do cry aloud against this ignorance, *Act. 17. 26, 27, 28.* And if we know God is to be worshipped, and time is sanctified for that end, and yet neglect, do we not manifest strength of disobedience, great frowardnes of heart?

2. Our inconstancy and partiality in the worship and service of God, our inconstancy: sometimes we take it up, at other times we lay it downe; some will pray, and be very religious in affliction, or on the Sabbath-day, or at least against they go to the Sacrament, but not ordinarily; others will ordinarily worship God for a time, but they have their interruptions and breakings off, one while they will pray, and another while they will be unpraied, these

these have their cold fits, the fire of love (were that in their hearts,) would consume these interruptions. Others are partial in Gods worship, they will come to the word, not to the Sacraments, some will come to both, these, yet do not strive to joyn with the Congregation in prayer, these have but halfe hearts to Gods worship, the rule of their worshipping of God, is not love to God, for then they would be found in all his worship, and expresse their love in all.

3. Our constant carelesnes in Gods ordinary worship, though we observe part, and are observant of appointed times with Gods people, yet we make it not matter of feare, we do not stir up our affections thereunto, or therein: we are not of *Dauids* spirit,

spirit, who would not offer that which cost him nothing. The worship of God should cost us something in carefull preparation and serious observation, the weale of our mindes and affections should be laid out thereabouts. Our carelesnesse doth either charge God with ignorance, that he knows not what we offer; or with neglect of his own glory, that he regards not how we worship him.

3. To perswade us unto this instant worshipping of God, to presse forward unto a further degree of affection, a greater measure of life and fervency in every holy performance; I will use the Lords own arguments to presse hereunto, they are two, *Rev. 3. 19, 20.*

Drawn from, { 1. The danger.  
                  { 2. The benefit.  
                                  1. The

1. The danger, *as many as I love, I rebuke and chasten, be Zealous therefore.* However God deal with others, if he finde his beloved luke-warme, he will make them smart, he will correct them, as a father doth his sonne, and the rather, if his words of conviction will do no good. God will first rebuke, and then chasten; first correct by words, and then by deeds. Better any chide then God, his words have in the more wisdom and power then any other, and therefore carry a greater strength of love, or anger: one word of love will lift the heart to heaven, though never so heavy, and one word of anger will make it sinke to hell. What is the effect of Gods chiding words, see, *Hab. 3.16.* they will make the body tremble, yea rottennes to seize upon



*upon it.* And what meane those burning feavers that are abroad, that are excessive in heat, but to check our coldnes in Gods service? What those fiery darts of Satan thrown against the godly, feares of hell, and feeling of Gods wrath in some, and raising lusts of anger and uncleannes in others, but cold service of God? What meanes the plague, that raging hand of God, that zealous messenger, that makes quick dispatch of persons and families, but our carelesse worshipping of God? What rumors of wars, threatnings of the sword, the instrument of Gods zeale and fury, but our coldnes? If we would escape these feirce fiery afflictions, take we heed of cold service, get we burning, flaming hearts, God will fire out this coldnes,

coldnes, by one meanes, or other.

2. The  $\left\{ \begin{array}{l} 1. \text{ Christs presence.} \\ 2. \text{ Communion with} \\ \text{Christ.} \end{array} \right.$  benefit,

1. Christs presence, If any man open the doore, if the heart be enlarged with love, desire, Christ will come in, he will come in as a King of glory, gloriously manifest himself. What is the reason that Christ is so farre from the soul in holy duties? but because our hearts are shut, there is no roome for him, no desire after him, no delight in him. Wee should have more sense of Christ with us, were our hearts more lively. Though Christ hid himself whilst he reprov'd the ignorance and unbelife of the two Disciples, yet when their hearts burnt within them at his Doctrine, he made himself

himselfe known unto them,  
*Luk. 24. 16, 25, 31.*

2. Communion } 1. In com-  
with Christ, } forts.

1. In com- } 1. He will sup  
forts. } with us.  
2. We shall sup  
with him.

1. He will sup with us, the  
affections, and graces we expresse  
in holy duties, shall be as food  
unto the Lord, refreshing and  
comfortable, contentfull and  
satisfying: we then feast God,  
as it were, when our hearts are  
enlarged in love, when our  
hearts are opened in holy per-  
formances to entertaine him.  
When the warmth of our hearts  
is in our duties, God will rea-  
dily accept them, take great de-  
light in them, we make him a  
supper of savoury meat, such as  
his

his soule loveth. How should God accept our duties, take any contentment in them, when we have better affections in our recreations, businesses? If a servant should minde his own occasions more then ours, would we accept such service?

2. We shall sup with him. No dainties can be wanting where God is the feast-maker. He makes a feast of fat things, the best things that heaven can afford, yea that the God of heaven can afford, *Isai. 25.6.* Sense of his love, peace that passeth all understanding, joy unspeakable and glorious, *Psal. 16.3.* *The Lord is the portion of mine inheritance, and of my cup,* not onely is God ours in the generall, to live upon as an inheritance, but he is *the portion of our cup*, he is in every particular mercy, that

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is measured out to us, he is the comfort, and strength of it. They that feast with God, shall be abundantly satisfied with the fatnes of his house, and drinke of the river of his pleasures, for with him is a fountain, *Psal.* 36.8,9. And that we may not misse of these benefits, the Lord doth urge them upon us, from consideration of his patience and paines to make us fit. *I stand at the doore and knock.* He useth the force of ordinances, and afflictions, with the rod of his mouth and hand he striketh to get the doore of the heart open, that he might feast with us, and we with him.

2. Communion in glory. *Rev. 3.21. To him that overcometh will I grant to sit with me in my throne.* Such as conquer their coldnes, their remissnes,

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and

and carelesnes in Gods worship, shall partake of Christs Kingly office, to subdue corruptions, to overcome Temptations. Why are corruptions so lively, but because we are cold in ordinances the meanes of deadening them? Why are corruptions, and Temptations strong and above us, but to keepe us lively in Gods worship? Ease breeds security: troubles do provoke, and stir up graces. The overcoming soul shall finde a mighty power in ordinances, and providences. The power of a King, is a commanding, conquering power. And that we might be assured of this fellowship with Christ in his throne, he adds, *as I overcame, and am set down with my Father in his throne*, which doth imply, 1. That it is matter  
of

of striving, warring, will not be had with ease, will cost somewhat. 2. When we have met with most difficulty, then shall we most partake in Christs glory, so Christ first overcame, and then sate downe. 3. This is Gods way, and wonted course his servants must winne the crowne, ere they weare it: so God hath dealt with Christ the Lord, and so will he deale with his members.

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## CHAP. II.

*The first hinderance of instant  
worshiping of God, Despi-  
sing of his worship.*

[ MAL. I. part of the 6.  
*Despise my Name.* ]



Having lately hand-  
led the point of in-  
stant worshiping of  
God, and consider-  
ing the great need  
of it in these carelesse dayes, I  
purposed with my selfe not to  
leave it thus, but to shew you  
the hinderances of Gods fervent  
worship, and the helpes thereto,  
and both together, the contra-  
ry to any hinderance being an  
helpe.

The



The first I will pitch upon is in this text, despising of Gods prophets, a fault here expressly charged upon the priests, but implicitly, and inclusively upon the people: as our Saviour in his letter to the Church doth addresse himselfe, in the beginning, to the Angel of the Church, but in the conclusion sheweth that he intended the whole Church; *He that hath eares, let him heare what the spirit saith unto the Church, not to the Angel onely, but also to the Church.* I shall make way to this text, and then open the same. God being about to reprove the finnes of his people, doth lay a contrary foundation of his love, to manifest that there was no cause of such their injury in him, but all in themselves. *I have loved you,*

*saith the Lord.* vers. 2. They believe no such matter, saying will not serve them, they put God to prooffe. He proves it by the equall condition of *Jacob* and *Eſau* by nature, but unequall condition, by their love. *Jacob* was *Eſau*s brother, neither of them better then other, yet I loved *Jacob*, and hated *Eſau*, and laid his habitation waste and desolate; and though *Eſau* may thinke to be rebuilt as *Jacob*, and to have his captivity returned, yet it shall not be so, if they build, God will pull down; and whereas he was angry with *Jacob*, but for a moment, he will be angry with them for ever, and that *Jacobs* posterity shall see, and speake of to Gods glory, as magnifying himselfe in the midst of, and for the sake of *Jacobs* posterity. But because it  
is

is the nature of sin to dimme the eyes of the soul, and the more sin the more dimnes, and according to the measure of dimnes must be the measure of the palpableness and plainnes of the thing seen, therefore God doth use a most palpable sensible argument to convince them of their sinne, despising, and contemning of his worship. A son honoureth his father, &c. The argument is this, Fathers and Masters are to be honoured.

I am your Father and Master.

*Ergo*, I am to be honoured.

This argument common sense will yeild to. That a father and Master are to be honoured, they cannot deny, they themselves daily expect it, and receive it, in that relation. That God is your Father and Master, they cannot deny, he chose  
D 4            them

them out of all the world to be his adopted children, and brought them out of the house of servants, brake the yoke of the oppressing Master. The conclusion, for greater force sake, is put interrogatively, *where is my honour? where is my feare?* you cannot deny but I am your Master and Father, and am therefore to be honoured: but where is that honour you confesse to be due to me? let me see it, I cannot finde it; O ye preists, yea and people too, (for ye are included) that despise my Name. Nay, I have dishonour from you, in that ye slight my worship, the way and meanes of my honour. The argument, they cannot deny, but that God being a Father and Master is to be honoured, and consequently they that despise his worship do sinne,

sinne, but they deny the application of the argument, they are not the persons; for let that be proved. Wherein have we despised thy Name? ye have offered polluted bread upon mine Altar. Polluted is here opposed to such as God had appointed to be holy, to be set apart, *i. e.* of the best they offered polluted bread, *i. e.* the worst, and basest sacrifices, as vers. 8. *If ye offer the blinde, and lame, and sicke.* But grant they do not offer so good as God requireth, yet they will not yeeld that they have polluted Gods worship, for it may be they offered such as they had ordinarily, they had no better. It appeares they have polluted the Lords worship in such offerings, for they say, The Table of the Lord is contemptible, if they say it not in words,

D 5. yet:

yet in deeds they do, *i. e.* the mean and base offerings they brought, were not so much out of poverty, and want of better (for, vers. 14. *they had a male in their flock, and brought the Lord a corrupt thing:*) but their base offerings did spring from a base opinion of the worship of God, they thought any thing was good enough, they said, The Table of the Lord was contemptible, if not in their words, yet in their thoughts, manifested in their doings. The thing faulted here, is despising, contemning of the Name of Gods worship, offering polluted bread upon his Altar, saying, His Table is contemptible, and that by his children and servants, which caused them to bring base sacrifices.

A Despising of Gods worship, is an hinderance to the earnest

nest and lawfull performance of it.

God complains of unworthy sacrifices, such as an earthly governour would not accept, and declares the cause to be, despising of his worship.

*Ezek. 22.8.* despising of holy things is attended with profanation of them: the holy using of holy things ceaseth, when despising begins.

*1 Thes. 5. 19, 20.* to despise prophecyings is the way to quench the spirit, which makes us fervent in spirit in Gods worship.

*Qu.* What is it to despise the worship of God?

*Ans.* Despising is an act of the judgement, passing a mean and low account of a thing, as having little or no worth to commend it.

Scripture

Scripture-expressions do manifest what this despising is, Ps. 119.141. *I am smal, and despised*, Psal. 22.6. *I am a worme, and no man, despised of the people*, 1 Cor.4.10. *ye are honourable, we are despised*. The language of despising doth lay open the nature of it. Gen.25.32. *What profit shall this birthright do to me?* He did not apprehend the worth that was in his birthright, not worth enough in it, not profitable enough unto earthly provision, he speakes of it as worth nothing, 2 Sam.6.20. with 1 Chr. 15.29. *How glorious was the King of Israel to day, who uncovered himself, as one of the vain fellows shamefully uncovereth himself?*

To despise Gods worship is to have low thoughts of the same, as of smal, or no worth, no worth in prayer, in sermons,

in.



in the sacraments. Expressions hereof are found in scripture, *Job. 21. 14, 15. Depart from us, for we desire not the knowledge of thy wayes. What is the Almighty that we should serve him, and what profit should we have if we pray unto him? Mal. 3. 14. It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have malked mournfully before the Lord of hosts? there is no profit at all, they may serve him that will, but they shall make no profit of it.*

*Qu.* What are the causes of despising the worship of God?

*Ans.* Not, because there is a want of worth in it, but from a three-fold cause of despising found in the subject, when yet the object is precious, and honourable. 1. Ignorance of the worth and excellencie, when a  
nam.

man descernes no worth, how should he esteeme? 2. Want of attending to knowne worth, when men either forget what they know, or do not consider it. 3. Want of affection to the thing despised: let a man be never so precious, yet if love be wanting, some cause will be found of obscuring all his worth, to spread a cloud upon his shining glory.

These are the causes of despising Gods worship.

1. They are ignorant of the worth of it: the worship of God is spirituall, the worth of it spirituall, the knowledge of the worth spirituall, therefore above the reach of nature, 1 Cor. 2. 14. 15. *spirituall things are spiritually discerned*, therefore onely by spirituall men, John 4. 23. *The true worshippers*. There are different

ferent apprehensions of Gods worship, because different worshippers, some true, some false, some in true light, others in darknes, some left in the darknes of nature, others called into light, 1 Cor. 1. 23, 24. *The preaching of the Gospel, to the Jewes a stumbling block, to the Greeks foolishnes, but to them that are called, the wisdom of God, and the power of God, to them that are called out of darknes into marvellous light, such as have a manifesting, discerning knowledge: the godly know thus but in measure, therefore esteeme but in measure.*

2. Where there is some knowledge of the worth of Gods worship, yet there wants attendance to that light, 2 Pet. 1. 19. *Ye do well to take heed as to a light that shineth in a darke place,*

it is one thing to have light, another thing to attend to it, to heed it, men forget, they consider not the weight, and worth of Gods worship, *Eccles. 3.1. Keepe thy foot when thou goest to the house of God, be more ready to hear*; there is an inconsideratenes in us in Gods worship, we doe not deliberate about it, because we are too thoughtfull about other things.

3. The worship of God is contrary to nature, because holily, spirituall, self-humbling, and emptying, this includes a defect of love to it; and where love is wanting, something will be imagined to worke disrespect.

That despising of Gods worship is an hinderance of fervencie, and how it is an hinderance, appeares. 1. From consideration of the dependance of affections,

ons, and endeavours upon the judgement, if the thoughts be but low, the affections and endeavours will be but low, and on the contrary, if the thoughts be high, they will carry up affection, and endeavours 2. It is against the nature of wisdom, and therefore folly to bestow much affection and endeavour about things of small worth, wisdom doth proportion affection, and endeavours to the worth of things. 3. The motive of the will is good, the more or lesse good is apprehended, the more or lesse the will is moved, and so lesse, or more fervencie of desire and endeavour. If Gods worship be despised, little good is apprehended, and so little to move the will and affections, if it be of little, or no benefit, as despisers apprehend,

hend, why should we earnestly chuse it, desire it, take pains about it, it will yeild small delight, and satisfaction.

Despising  
some-  
times pre-  
vailes to  
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neglect of  
duty,  
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more to a  
measure  
of neg-  
lect.

Vse 1. To convince of sinne the body of our people. 1. Such as neglect Gods private worship, reading and prayer in their families, catechising and calling over the word which they have heard: the fountaine of this neglect is despising: they thinke it more honourable to be unpraid, unread, to leave children untaught, the word unrepeated, they thinke meanly of good duties, that the practice of them comes out of simplicity, and weaknes of judgement. The greatnes of their sin in the effect and cause, will the better appear, if we consider Gods opinion of them, and dealing with them. 1. God thinks no better of them  
then

then of doggs, & swine, *Mat. 7. 6.*  
who trample under foot pearls,  
brutish unreasonable creatures,  
they are not base that pray, but  
they that despise praier: God  
makes account none will despise  
praier but doggs and swine, such  
as are deprived of reason, as  
farre below themselves, as their  
thoughts are below Gods wor-  
ship, as if he should say, Never  
take them for men and women  
again, that tread under foot ho-  
ly things, that speak ill of read-  
ing, conference, praier; God  
calls them doggs and swine, so  
must we, who can skill of no-  
thing but the bones, and akorns  
of the world. 2. God will  
reject them, when they would  
be most esteemed, *Heb. 12. 16,*  
*17. Esau* was rejected, his suit  
was not regarded, he despised  
the birthright, and was himself  
despised,

despised, when he would have had the blessing, and though men prevail by earnest desires and tears, to changethe mindes of men, yet he could not move the minde of God, though he sought diligently with tears; So men that despise praier or other parts of Gods worship, when afterwards they would pray themselves, or have others pray for them, when they greatly need, and earnestly desire the benefit of that worship they have despised, they shall be rejected, *Prov. 1. 24, 25, 28. Zech. 7. 13.*

2. Such as come to the public worship of Gods Word, Sacraments, Prayer, but care not with what affections they come, have no desire, no delight there to be busied, they bring their bodies, but leave their hearts



hearts behinde them, they trim  
 and adorn their bodies, but not  
 their hearts. They are farre from  
*Dauids* spirit, *Psal.* 83. 10. *who*  
*esteemed one day in Gods house*  
*better then a thousand :* and again,  
*Psal.* 26. 6. *I will wash my hands in*  
*innocency, and so will I compasse*  
*thine altar :* he will not come  
 carelessly, but with painfull pre-  
 paration, such as washing in the  
 laver of repentance is : clean  
 hands become clean work : these  
 had rather be any where else,  
 then at Gods Ordinances, any  
 triviall occasion, or idle com-  
 pany will keep them away : they  
 say, they can spend the time as  
 well at home, in reading some  
 good book, or in discoursing a-  
 bout some profitable subject, as  
 in the ordinances used in pub-  
 like Assemblies. Did not au-  
 thority command, and generall  
 example

Such as  
 out of de-  
 spising do  
 neglect  
 private,  
 may despi-  
 singly per-  
 form pub-  
 like wor-  
 ship.

example forcibly perswade, and desire to avoid shame constrain, they would not afford their company at all; and when they do come, they bring the same affections wherewith they go about other occasions; And why so? They see no good in preaching, praier, sacraments, What profit is in them? What good comes by them? these have too low thoughts of Gods worship, as if it were onely outward, and did only deserve the worst part, the presence of the body, which is their sinne. And how should they do otherwise, who make their own blindness the judge of the worth of Gods ordinances, not the word of command, not the person regarded, not the promise annexed to the worship, not the the presence therein manifested?

Iudge

Judge you, is it not a despising of Gods worship, to think that any affections are good enough? if a man do but get out of his bed, and have but so much time as to get him ready, he is fit to go to the Assembly, though he have no spirituall thoughts, no sense of his unfitness, by reason of the sinnes of the week past, no praier to God for preparednes of heart? doth not such a man think meanly of God? he would set his thoughts and affections more in order, were he to go into the presence of a King, or to do some publike action: these sinfull low thoughts, are fruitfull in low affections and actions, these weak expressions do manifest such men to be weak minded men in reference to Gods service.

and

3. Sundry carriages about, and in the publike worship of God that do expresse despising of it.

1. Comming too late, and going away too soon : some come not till the worship of God is begun, till the Word be read, and Psalms be sung, yea, some not till praier be ended, and some go away before Sermon, or praier, or at least the blessing be finished : I would know of these, whether they do not think, that that which is past when they come, and behinde when they go away, is part of Gods worship as well as that whereat they are present? and whether their presence at that part, doth not manifest their respect? they cannot deny but what they neglect in the beginning or ending of publike Assemblies,

Assemblies, comming too late, or going away too soon, is Gods worship, and their presence would shew their respect, therefore their absence doth expresse disrespect, despising, if it be not necessary, and so is sin. And I do not call that necessary absence from the beginning, which is caused by mens oversleeping themselves, or not minding how the morning passeth, or having more busines to do on the Sabbath-day morning, then can well be done in due time, or spending that time in private duties, which should be spent in publike. Nor do I call that necessary absence from the ending, which is caused, not by ordinary infirmity of body, or usuall faintnes, and weaknes, but from spirituall fulnes, (the usuall cause) the af-

E                      fection

fection is cloied, why should they tarry any longer, they have preaching enough, and praier enough? or from vanity of minde that cannot endure to be fixed long in any way, be it never so good, they must have change, though they change from the better to the worse, from Gods house to the ale-house, from the assembly of Saints, to the society of sinners, from the speciall presence of God, to the speciall presence of Satan, for in the ordinances God is specially present, and to go from them is specially to transgresse, therefore specially to go into Satans presence, for he hath most to do where God hath least. When men therefore are walking and talking in the Church, or Chappell-yard, or lying along in the grasse, or  
going

going homeward, when the Word of God is in hand, they sin in despising the worship of God, and little know that they go into the midst of the Devils Kingdom and power.

2. Kneeling down, or putting the hat and hand before the face to pray, when the Word is in reading, or Psalms are in singing, or the Word in preaching, a thing much used in some places, and held to be a point of great devotion. This private praying is a sin, for it is a despising of the worship of God in hand. That such private praying is a despising of Gods publike worship in hand, is evident from the open and manifest neglect of it, not onely is the minde withdrawn in the sight of God, but the body also in the sight of men, disre-

spect is cast upon the worship of God in the sight of men.

It will be answered, that we do indeed not attend unto the worship in present use for a time, but it is not out of purpose or desire to neglect Gods worship, but out of respect to, and desire of better preparation for the same hereby.

To this I say, of the intention alone I will not speak, (which I conceive to be very good in many that use it) unlesse that good intention could make a good action; but that the action performed with this good intention is a despising of Gods worship I prove, for it doth thrust publike worship out of its season, and puts private in the room, when publike and private worship stand in choice, it takes to private, it puts more  
virtue



vertue and efficacy into private  
for heart preparation, then into  
publike.

It is an error, and too much  
fleighting of Gods publike wor-  
ship, to think that singing with  
the Congregation (if they be  
singing when we come in) will  
not fit us to sing, and reading  
the Word with them, will not  
fit us to read, and hearing the  
Word preached, will not fit us  
to hear, better then private prai-  
er, for shall they be judged to  
be instruments of all other spiri-  
tuall good, and not of preparing  
the heart, if unprepared?

3. Sitting, elected and cho-  
sen without any necessity, in  
time of publike praiser: we have  
examples of kneeling, and  
standing in publike praiser, but  
not of sitting, *Nehem. 9. 2.* They  
stood and confessed their sinnes,

and the iniquities of their fathers, and *ver. 5.* the *Levites* bid the people stand up.

Standing is the reverence that a servant expresseth to his Master, kneeling the reverence and worship that a subject expresseth to his Prince, but sitting is a gesture of familiarity and honour. I remember not that any of the godly in solemn private prayer did sit, but they kneeled, or lay along, or stood. That of *David*, *2 Sam. 7.18.* Divines interpret continuing before the Lord. See *Tremel.* upon the place, and *Piscator.*

Indeed our Saviour and his company being set down on the grasse to eat meat, did crave a blessing sitting, which doth warrant the like custom in this Countrey, where they usually sit down to meat, before they  
crave

crave a blessing : but 1. That was no solemn praier, as that in Gods publike worship is, but a short blessing of the creatures, (which yet our Saviour did reverently perform, for he lift up his eies to Heaven.) 2. It is one thing to pray shortly, being set, without change of the gesture, and another thing to make choice of that as a praier-gesture in Gods solemn worship, *i. e.* when others do chuse to kneel or stand, for a man to chuse to sit, in this case it shews a sleighting of Gods worship, because a man chuseth a gesture of familiarity in praier, wherein a man comes neerer God then in any ordinance, and in publike praier, wherein for examples sake we should be more reverent. Lest any should take advantage, or be unsatisfied about sitting at

the Sacrament, because I say, sitting is a gesture that doth not expresse that reverence, let me answer in a word and by the way.

1. Had we not the example of Christ and his Apostles in the first institution, for some kinde of sitting, it were more considerable.

2. It sufficeth that it is a gesture of freedom and honour, such as parents admit their children unto, and friends their friends, though farre under them. It is meet we should goe to God humbly; he may with his honour, allow us more freedom when he comes to us.

3. Though sitting in it self be not a gesture of reverence, yet they that sit, may sit reverently. And it is an ordinary phrase to our children sitting before

fore their betters, that they should sit reverently, that is fitly composing all the parts of their bodies, as those that had an awe of their betters, and would expresse their respect of them. If sitting therefore doth expresse the freedom and honour which God allows us, as children and friends, we may expresse our reverence otherwise, by uncovering the head; by gravity of countenance, and behaviour in all the actions thereto appertaining.

4. Neglect of singing Psalms with the Congregation: a fault in many: indeed some through age, or weaknes of body, or want of voice, cannot, and are to be excused, for will, when power is wanting, is accepted of God. But not to sing, where we have no such impediment,

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the case of very many, is to despise that ordinance of God, and so to sin: for what doth hinder them, but a mean and low esteem of this ordinance? they want not strength of body nor voice. What then? Nothing but respect, and esteem of the duty. Indeed they are to be blamed, who give occasion of this disrespect, by altering the tune, or singing, before or after others, but it doth not excuse them who are drawn hereby to disrespect Gods ordinance, they should rather increase their esteem.

5. Whispering one to another in time of praier, singing, reading, or preaching. Needles whispering in civill societies, is a disrespect thereto, for so the company and occasions in hand, are neglected; much more  
needlessly

needlesly to whisper in holy Assemblies (though no publike action be in hand) is disrespectful of them, because more reverence is due thereto. When we meet for publike ends, private actions are unsuitable, some to be talking in one place, and some in another, a publike expectation of publike exercises were more meet, and a generall composing of our affections and behaviour fit for the same. We should come into such places with a respect of those holy ends we come for, and all our carriage, till we depart thence, should expresse so much. Most of all doth it expresse disrespect to whisper to one another, whilst the service of God is in hand; when we are speaking to him, or of him, or he speaking unto us, to turn aside, and speak one  
to

to another, doth not suit with that reverence we owe to God. Nay if we speak one to another of that which is in hand (which is the fairest excuse that can be made) yet if it take away our ear, and affection from that which follows, it doth shew a disesteem of Gods ordinance, and so is sin. Nay, whatsoever doth but weaken our affection, and attention to Gods worship, (as this must needs do at the least) doth therein weaken our esteem, and so make us sin.

6. Smiling and laughing in time of Gods worship. Judge you what Assembly more grave, then an Assembly met at Gods command to worship him. And would not smiling or laughing of some particular persons in a most grave Assembly, argue a disrespect of the same? doth



doth it not argue a lightnes, or  
inconsideratenes of the person,  
or the lightnes of the matter?  
both which do carry a dis-  
esteem of Gods worship: God  
hath promised, *Zeck, 8.4. that*  
*the streets of Ierusalem shall be full*  
*of boies and girles playing therein,*  
but for men and women, our  
boies and girles, to be toying,  
laughing and smiling when  
they are worshipping, is a sleigh-  
ty carriage, arguing sleigh-  
ty thoughts of Gods worship.  
God may send such a sudden,  
full and forcible joy into the  
heart, that it may change the  
sadnes of the countenance into  
smiling; but to laugh and smile,  
though the ordinance gives no  
such occasion, but from some  
vain thought that comes to the  
minde, or some folly a man  
seeth in others, is a despising of  
Gods

Gods holy things, and so sinne. The presence of betters might command more respect, much more of Saints and Angels, and most of all the presence of God himselfe.

7. Standing up to gaze about. We read that all the people stood up when *Ezra* opened the book of the law in the sight of them all, *Nehemiah* 8.5. and when our Saviour had read his text, *the eyes of the people were fastned on him*, *Luk.* 4.20. but to stand up to gaze about us, to see whom of our freinds we can espy, or who comes in, or what apparell others weare, and that in time of singing of Psalmes, or reading the word, or preaching the word, doth shew a disesteeme of Gods Ordinances. Can we finde something more to be attended to then Gods worship?

worship : a signe we thinke but  
meanly of that.

8. Sleeping in time of Gods  
worship, a thing which our  
neighbours equall to us, would  
count a sleighting of them, much  
more may God. Suppose a man  
should be speaking to his neigh-  
bour, or speaking some good  
of him in his presence, or heark-  
ning to his speech, and he  
should fall asleep, would he not  
look at it as a sleighty carriage ?  
how much more if a man should  
thus behave himself before his  
betters, and especially before  
his Prince, and cheif govenr-  
our ? so is the case in publike  
worship, either we are speaking  
unto God, as in prayer, or  
speaking of God, as in reading  
the word, and singing of  
Psalmes, or hearing God speak  
to us, as in the preaching of the  
word :

word: if we sleepe in all, or any of these, do we not shew that we lightly esteeme them? that we do but little respect what we say unto God, or of God, or what he saith unto us? which how great a sinne it is I leave to you to judge. Not but that some by reason of age, or weakness of body, or want sometimes of convenient rest, or constitution of body, may be subject to heaviness, who yet doe highly esteeme Gods worship: but where there is a giving way unto this, and it is not borne as a burden, which for the present a man would shake off, and after is humbled for, it shewes a great disesteeme and disrespect of Gods worship.

2. To humble Gods people in regard of the guiltines of this sinne, meane and low thoughts.

thoughts of Gods worship. In this sense we need *Peters* exhortation, *1 Pet. 1. 13. to gird up the loynes of our mindes*, our thoughts of Gods worship hang too loose, and low, and had need be girt up closer, and higher. We should call the sabbath, the honourable of the Lord, *Isai. 38. 13. Glorious things are spoken of thee, O city of God, Ps. 87. 3. of the Church and Ordinances. We should looke to our foote when we goe into the house of God, Eccles. 5. 1.* but our late comming, our heavines, our whisperings, do shew that our thoughts are too low; for were our thoughts higher, our carriages would be more reverent. This is our sinne, and should be our shame. And to humble us the more, consider, either there is much ignorance in us of the worth

worth of Gods worship, or much carelesnes of that worth we know, or much corruption, and but little grace, much of the old man, and but little of the new.

3. To fortifie them that respect Gods worship, against the speeches and carriages of them that disrespect them. Many have a good esteeme of reading and prayer, of private and Church ordinances; but when they see and hear others sleight the same, they pray not, they read not, they come not to the assembly, but they speake ill of others that use them; hereupon they draw in, and are afraid to shew their respect. But let such consider what they doe. They that think meanly of good duties, doe sinne, and wilt thou be beaten from thy duty by  
the

the sinne of others? because others doe ill, wilt thou doe ill also? The sinnes of others should warne us from sinne, not draw or drive us unto sinne: because others despise Gods ordinances, wilt thou despise them also? there is most need now to honour them, to recover that esteeme which they lose by others, for that is one reason why Gods people are called his portion, because he makes up, by meanes of them, the losses of glory, that he sustaines from the world, *Isai. 43. 21.* *This people have I formed for my self, they shall shew forth my praise:* though other people are for themselves and their owne praise, yet his people shall be for his ends, and his praise: though prayer was cryed down in *Babylon* for thirty dayes, to make

make a snare for *Daniel*, yet the disrespective law against it could not make *Daniel* neglect his course of praying. Though *David* was mocked by his own wife for dancing before the Arke, he answered, it was before the Lord, and if that were to be vile, he would be more vile; so say thou, if to read and pray be to be vile, thou wilt make thy selfe more vile.

4. To provoke us to take heed of despising Gods holy things. Two arguments are at hand to dissuade us. 1. It is sinne, a sinne that is obvious to every eye, an unnaturall sinne. Will not all judge it a sinne for a childe to despise his father, or a servant to despise his Master? Is it not an unnaturall sinne? Nature bindes them to the contrary. Is not God our Father,  
our



our Master, the best Father, the best Master, like whom is none, and is it not much more a sinne, an unnaturall sinne, a sinne cryed down by all to despise God? yet so we doe when we despise his worship, which is his name. What is worse then sinne? who would not avoid sinne, specially manifest, and unnaturall sinne, such is this despising of Gods worship, for we returne disrespect for respect. The Psalmist admires at Gods respect to man, *Psal. 8.4. What is man?* Though there be no worth in man, yet God shewes that respect to man, that men are wont to doe to them that have great place, and worth; to disrespect him therefore is great sinne.

2. Despising of Gods worship will hinder our earnest worshipping of God, doth not God deserve

deserve our best affections in his worship : and doe we not desire to bestow our best affections upon God in his worship? God will returne them to us better againe. This we cannot doe if we despise Gods worship. Will we bestow much affection upon that which we thinke is not worthy much? Let me adde one more argument to dissuade us from despising Gods worship, drawn from the ill consequence hereof, and this argument hath three severall branches, I pray take notice of them.

I. Our despising of Gods worship will redound to our dishonour : if we expose them to sleighting, by our sleightly use of them, God will cause us to be despised. To despise Gods worship is to sinne against  
Gods

Gods honour, therefore Gods punishment shall be directed against our honour, *Mal. 2.9.* *Therefore have I also made you base and contemptible before all the people.* God made the priests generally and of all hands base and contemptible, and he did it also, *i.e.* in relation and with respect unto that reproach and dishonour they had put upon him, as it followeth in the verse, According as ye have not kept my wayes, but have been partiall in the law: they dishonour God by obeying but where they listed, and God poured contempt upon them. Ever observe it, ministers that have but low thoughts of Gods worship, and meane behaviour in the same, God makes them contemptible. Not only is it so with ministers, who being public like

like persons, do put more dishonour upon God, but also with private persons, whose dishonour of God is lesse. *Eſau* deſpiſed his birthright, and therein the Covenant of God, and God caſt ſuch diſhonour upon him as can never be wiped away. An inſtance whereof is, *Heb. 12. 16.* when the ſpirit of God had occaſion to ſpeak of him, and that act, he calls him by way of reproach, *prophane Eſau*, and that thouſands of yeares after the action, when one would have thought it had been forgotten, but God doth not ſo eaſily forget diſhonour done to him. *Michal* ſhe deſpiſeth *David* worſhipping of God, and what was her puniſhment. ? Not only that which was an affliction, but that which was over and beſides a ſpeciall reproach,

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reproach, 2 Sam. 6. 23. Therefore she had no childe to the day of her death. A woman whose name should be buried with her self, but her reproach should live, she had no childe, because she despised David worshipping of God. If therefore we have any respect to our honour, as we have, if we be not destitute of the spirit of men and women: for what is a mans life without respect, but a living in the grave, a being buried whilst a man lives? let us take heed of despising Gods worship.

2. Our despising of Gods Ordinances doth not rest, or is limited in them, but passeth through them unto God, doth not stay till it commeth unto him, Luk. 10. 16. *He that heareth you heareth me, and he that despiseth*

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*despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* The Apostles were but ignorant and unlearned men, fishermen, in themselves considered, but when they became vessels to carry the word of God unto the world, then what respect was shewed to them, was done to God, and what disrespect was done to them, did not rest till it came to the highest Majesty: for they are the Ordinances of his command and of his glory. His Name is called upon them, his commission is with them, nay his presence is with them, *Math. 18.20. Where two or three are met in my Name, I am in the midst of them.* A notable proof hereof we finde in *Elisha, 2 Kings 2.23,24.* when little children mocked him, *he cur-*  
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sed them in the Name of the Lord, i. e. in the Lords authority, command and commision. Had not their mocking of *Elijah* been Gods cause, he had sinfully used Gods Name and authority. If a Master send his servant about some errand, and give him power to use his Name in it, may he also use his Name about his own business? Nor had his curse been effectually, for he could not have sent the bears to have destroyed them, which is one of Gods sore judgements, *Ezek. 14. 21.* and God would not have sent them had not the cause been his own. Let us now consider. Men that despise the word and prayer, yet do not thinke God is to be despised, but rather thinke him not worthy to live that doth despise God, for God is of in-

finite worth and goodnes, yet in despising these they do despise God, for it is prayer unto God, and reading Gods word, the meanes are his meanes, under his authority, and for his glory, you cannot separate God and them : when men speake ill of professours for praying, reading, they thinke they speake ill of men, and that not for goodnes, but nicenes and overstrictnes : but they speake ill of God in men, they speake ill of godly men, who do read and pray, not because it is their own minde, but Gods minde : and shall we run into such horrible profannes to speake ill of God ?

3. Despising of Gods worship is the way to quench the spirit in our hearts, and in the ordinances. These two are put together

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together, as depending one upon another, 1 *Thes.* 3. 19, 20. *Quench not the spirit: Despise not prophesying*; implying, that to despise prophesying, is the way to quench the spirit. It is observable, when the Apostle speaketh of other sins, *Ephes.* 4. 25. as lying, sinfull anger, stealing, corrupt communication, he saith, Grieve not the holy spirit: but when he comes to speak of despising prophesying, he saith, *Quench not the holy spirit*, shewing us, that any sin, if it be but corrupt speech, will grieve the spirit, make it sad in our hearts, withdraw its lively and comfortable working, but despising of prophesying doth quench the spirit, it doth take a course quite to put out the fire of the spirit, for it takes away the fuel of the spirit, that

which should nourish and increase its flame. If a man despise Gods ordinances, either he will not make use of them at all, or never the better, and then the nourishment of the fire of the spirit is taken away, and so it is quenched. As therefore we would have the spirit flame in our hearts, and in the ordinances, let us take heed of despising the ordinances. Do we not finde a damp of Gods spirit in our hearts, and in the ordinances, the cause is here, we have taken away the fewel, by sleighting the ordinances.

It may be said, How may we be helped against this despising of Gods worship? *Answer.* By the contrary reverence, a frame of minde called much for in the book of God: *Psal. 2. 11. Serve the Lord with fear, rejoyce with*

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with trembling. Psal. 3. 7. In thy fear will I worship towards thy holy Temple. Prov. 13. 13. Fear is opposed to despising, who so despiseth the Word shall be destroyed: but he that feareth the commandment shall be rewarded, the way not to despise the Word is to fear it, Psal. 66. 2. To him will I look that trembleth at my word: trembling is an act of the body, springing from reverence or fear, an act of the minde, apprehending an excellency and worth, an excelling, overpowering worth and excellency.

How shall we get this reverence?

*Ans.* For obtaining the truth and beginning of reverence, there is no way but one, change of heart, for that brings both light and love: which two

make reverence: light, to discern worth, and love, to affect it, to be willing it should be there, and to acknowledge it to be there. If a man receive light from the spirit to see an excellency in Gods worship, in preaching, in praier, yet if there be not love, a man will at one time or other shut out that light, and so despise the ordinances, notwithstanding them. No wonder if unregenerate men be careles of the Word, Sacraments, Praier, yea after many years preaching it will not be helped, nor can it be expected otherwise, till the heart be changed.

For the help of the measure, and increase of our reverence, and so our earnest worshipping of God, it will be usefull. 1. To labour to increase our knowledge

ledge of the worth of Gods ordinances, which we shall do two waies. 1. By considering that Gods ordinances are means of conveighing glory to God, yea the greatest glory and good to us, yea the greatest good. They are means of conveighing honour to God, therefore they are called Gods worship, because they do defer and carry worship and honour to God, yea the greatest honour, more then the works of God, for they do declare Gods worth more then his works, more clearly, more abundantly, and they do work more deep and constant expressions of Gods honour in our thoughts, affections, words and actions, then the works of God. That which conveighs honour to God as appointed means is honourable,

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ble, that which conveys most honour to God is most honourable, so do the ordinances of God, therefore they are most honourable. As the ordinances do convey the greatest honour to God, so they convey the greatest good to us. In Gods providence we have many sweet mercies which we could not want, as health, estate, friends, guidance, protection, but in the ordinances we finde God, and Christ, and eternall life, *Prov. 8. 34. 35.* They that wait at the gates of wisdom, and attend at the posts of her doores, are blessed, for they finde Christ, and with him life and favour at Gods hands. Is not that of great worth and greatly to be respected, that brings unto us the greatest good, good incomparable, and invaluable?  
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so do Gods Ordinances. And that we may have the knowledge of this worth ready at hand for use, we are to call it often to minde, and to consider of it, for what a man hath forgotten, it is all one to him as if he had never knowne it, and especially when we are to come to them, let us consider of their worth, make present our knowledge by meditation. 2. To increase our knowledge of the worth of Gods Ordinances, let us observe and remember the effects and workings of Gods Ordinances, sometimes in one, sometimes in another, our hearts are humbled, quickned, comforted, satisfied; yea sometimes when our hearts have been at a low ebb, when we have despaired of helpe and thought all means in vain, when much  
hearing

hearing and use of private means would do no good, these are sensible arguments of the worth of Gods Ordinances, we know they have done us good when no other means could.

2. Consider the examples of the servants of God. This is their description, and hereby they differ from others, they tremble at Gods Word, *Ezra 9.4. David* will worship God with fear, *Psal. 3.7. Josiahs* heart melted at the hearing of the word, *2 King. 22. 11. Habakkuk* trembled, *Hab. 3. 16.* these were deepe expressions, a signe they had deepe thoughts. Wilt not thou be like Gods people? what? and call God father? Wilt not thou expresse the image of his children?

3. Consider this frame of minde hath the promise of speciall



ciall favour, *Isai. 66. 2.* God will have an eye to them that tremble at his word. *Josiah* should not see the evil God would bring. *Habakkuk* should rest in the evil day.

4. Endeavour after a reverent carriage of body, there is that nearnes betweene souland body, that they are helps, or hinderances one to another. An irreverent behaviour will, 1. Increase the irreverence of the minde, provoke and procure sleighty thoughts. 2. Beget the like irreverent behaviour in others, which will reflect upon our hurt. 3. Give advantage to satan to suggest and move unto vanity, when he seeth us that way disposed. 4. Greive the spirit of God, to see his Temple in that guise and dresse. On the contrary, a reverent behaviour

viour of body that will. 1. Begget respective thoughts in our mindes. 2. Effect the like reverent carriage in others, which will be helpfull to us. 3. Take advantage from Satan when he seeth no opportunity. 4. Content the spirit of God, when he seeth his Temple in a comely habit, and he will delight to be more there.

5. Looke up to the Lord Jesus to make these considerations usefull, and to effect more of this reverence in use. He shewed the greatest respect that ever was shewed to Gods Ordinances, when he whipped out the profaners of the Temple, and he, as head of the Church hath fullnes to bestow.

*ob.* The Ordinances seeme to be weake and foolish things,  
and

and not to deserve such reverence, for men to speake to God, and God to speake his minde unto us, by men, a poore thing.

*Ans.* The Apostle hath answered this to my hand, *1 Cor. 1.25.* *The foolishnes of God is wiser then men, and the weaknes of God stronger then men.* What though they may seeme foolishnes, and weaknes? grant them so to be, yet they are Gods foolishnes, and weaknes; God can make that a strong way which is in it self weake, and that a wise way which is in it self foolish: that which hath the wisdom of God and the strength of God with it, cannot be foolish, cannot be weake, however it may seeme abstracted therefrom. Gods wisdom is an infinite and hidden wisdom, all of God is not therefore weake and foolish,

foolish, because we see not the strength and wisdom of it. Let us conclude our blindness, folly and weaknes, rather then charge Gods means of folly and weaknes.

Chap.



## CHAP. III.

*Of the second binderance of instant worshipping of God, wandering thoughts.*

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ISA. 29. 13.

*Forasmuch as this people draw near me with their mouth, and do honour me with their lips, but have removed their hearts farre from me.*



Having finished the first hindrance of our instant worshipping of God, despising of Gods worship, we come to a second, seated in the same faculty of the soul, the minde, and it is, wandering

dring or roving thoughts in Gods worship. For the handling whereof, I have made choice of this text : wherein the Lord doth blame it in the Israelitish worshipers of him. By heart, here, we are to understand the whole inward man, the minde, will, affections, for it stands opposed to the whole outward man, included in a part expressed, the mouth, and lips. In the like sense, heart, put alone is taken, *Mat. 15. 19. out of the heart proceed evil thoughts, murthers, adulteries, i.e. out of the whole inward man, part whereof is the heart, proceeds evil thoughts, the work of the minde, and murthers, adulteries, the work of the will and affections, manifested in the outward man.* I am particularly to speak of the absence of one pow-

er of the minde from God, the thoughts.

N. The absence of our thoughts in Gods worship doth weaken our worshipping of God. Wandring thoughts in Gods worship, do hinder our earnest worshipping of God. God complains here, that his people drew near him with their mouths, but their hearts were gone from him: if the absence of the heart, and particularly of the minde, and more particularly of the thoughts of the minde did not weaken and hinder their worship, why should the Lord complain of the absence? Nay, why should he punish the absence so admirably as here he threatneth to do? *Mat. 15. 7.* our Saviour calleth them that worship God with their bodies, and their heart farre

farre from him, hypocrites: such worship therefore hath hypocrisy in it, and the more wandering of minde, the more hypocrisy, and if so, it is but weak worship. The Lord by the Prophet doth particularly discommend the hearing of the wicked, *Ezek. 33. 31.* that so farre as concerned the outward man, they did hear as well as a people could, they came duly, and sate respectively: and attended, and were somewhat affected with the Word, as men are with pleasant musick, but their hearts walked after their covetousnes, their bodies were in one place, but their thoughts and affections in another; their bodies were fixed, but their souls were roving, and this made their hearing to become sinne, and God to threaten, that  
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the day should come when they should know, by lamentable experience, that they had a Prophet, and the Word amongst them, and were hearers of it, but sinned by the wandring of their hearts. When *David*, *Psal. 103. 1.* calls upon his soul to be exercised in the duty of praise, he explaineth in the latter end of the verse what he meaneth by, *soul, all that is within me praise his holy Name.* If the duty of praise (and so other duties) have not all that within us, and consequently our thoughts, it hath not its due, and so Gods praise is short. To this agrees that of our Saviour, summing up all Commandments of the first Table in this one, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy minde.*

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One branch of this love of God is the manner of worshipping God, which must be with all the minde, as well as all the heart and soul, and it with all the minde, then with all the thoughts of the minde, and so much as the thoughts are absent in Gods worship, so much love to God is absent, therefore the worship of God is hindred.

Two things we must consider of for our understanding of this point.

1. { What wandring thoughts in Gods worship are.
2. { How wandring thoughts do hinder our earnest worshipping of God.

1. What are wandring thoughts in Gods worship?

*Ans.* We may know the nature of them by the description of the holy ghost in this place,

place, and in *Ezekiel*, *Isaiah* describeth them by their place, they are farr from God, there is a distance betwixt God and them, and that in opposition to the nearnes of the body to him : those thoughts that are further from God in his worship, then the body, that are not busied about the same action that the body is, are wandring thoughts, and do hinder Gods worship. *Ezekiel* describeth them by their motion and wandring, their heart goeth, or walketh after their coveteousnes; when the body is set, and fixed, the minde and thoughts, are up and walking, not about the service in hand, but about other things. These wandring thoughts, according to the objects they are conversant about, may be reduced to two heads.

Thoughts

Thoughts about evil things,  
and thoughts about good  
things.

1. Wandring thoughts about things evil in themselves, thoughts simply and materially evil, *Amos 8. 5, 6.* Thus the *Jews* are brought in, *Saying, When will the new moone be gone, and the sabbath? why? that they may sell corne, and set forth wheat.* Is that all? No there is a worse matter beside, *making the Ephah small, and the shekel great, and falsifying the balances by deceit: That we may buy the poor for silver, and the needy for a paire of shoes, and sell the refuse of the wheat.* It was not likely that they were so profane as to say so, but they said so in their thoughts, which whispering the Lord heard, and so reports them, these were wandring thoughts,

thoughts, evil in themselves, thoughts of deceit, of falshood, of oppression, of injustice, and that in the Sabbaths. Thus wicked *Jezebel*, 1 King. 21. 8, 9, 10. calls upon the Elders of *Ief-reel* to proclaime a fast, and in it to busie their thoughts about false witnesse, and murther, two men must come in and witnesse that *Naboth* blasphemed God and the King, and then he must be carried out and stoned, these things their thoughts must be busied about as the maine end of their fasting. Our Saviour chargeth the Pharisees that they did devoure widows houses, and for a pretence, or cloke, to hide it, make long prayers, in their prayers their thoughts did busie themselves about hiding their oppression and cruelty, the main end of their praying.

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Thoughts

Thoughts in themselves evil, in time of Gods worship, are most evil. 1. Because they argue deepe hypocrisie, for they are directly contrary to God, & yet covered over with shew of love to God. To colour over great hatred of God with show of love, is great hypocrisie. 2. Great injury is done to God, for in the very time that we should do service to him in a speciall manner, we do speciall service to the devil. 3. Deepe dishonour is put upon holy duties, as if they had fellowship with sinne, and could complie with it, which doth indeede destroy their nature, why else are these thoughts, evil in themselves, admitted when holy duties are in hand? 4. Our spirits are specially poisoned hereby, more then if we had them at another time, because  
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a greater curse goeth with them in that they abuse a time of blessing. The devil is therefore the worst creature, being corrupted, because he was the best creature in creation; and times of greatest blessing perverted, are times of greatest curse. Let a man abuse the sabbath, time of prayer, time of hearing, with unclean, drunken, oppressing thoughts, he shall be more accursed from God then if he had the same unclean, drunken, oppressing thoughts at another time, and in other occasions, for the sinne is aggravated from the time & occasion, and so the curse increased, which well considered of, would make us take heed how we spend the sabbath, how we carry our selves in holy duties, lest suffering sin to be stirred we become deeply accursed.

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2. A second sort of wandring thoughts in Gods worship, are taken up about things lawfull and good in themselves, and they are either.

{ Earthly good things.

{ Or spirituall good things.

1. Wandring thoughts about earthly good things in Gods worship, are such thoughts as are imployed about our particular callings, or provision for our selves and children, or about our pleasures and recreations, thoughts warrantable and lawfull, yea necessary at other times, but now wandring thoughts, because the minde is in other imployment. God peremptorily saith, that on the sabbath day we shall do no manner of work, *Exod. 20. 10.* If our hands rest and our thoughts be working, is that no work?



work? Thoughts are as properly the labour and work of the minde, as actions and doings are the work of the body, *Isa.* 58. 13. God forbids us to finde our own pleasure on his holy day: and do we not finde our pleasure by our thoughts? Thoughts will frame the acting and enjoying of any pleasure, or recreation. If thoughts about earthly good things holden in time, set apart for God, are wandring, and so sinfull, then in like manner such thoughts had in duties set apart for God, are wandring, and therefore sinfull. When God complains of the Jews by the Prophet, that their hearts went after their covetousnes in time of hearing the Word, what doth he mean, but that they were busy in thoughts and affe-

ctions about worldly things, which they so much desired, though their bodies were absent from them.

2. Wandring thoughts in Gods worship about spirituall good things, are either such spirituall things as are impertinent, and of a divers kinde from the duties in hand, or such spirituall things as are pertinent, of the same kinde, and agreeable to the duty in hand.

Wandring thoughts in duty impertinent, and of divers kinde, are such as these. When a man in time of hearing the Word, hath thoughts of praier, or of some Sermon that he heard at such a time, in such a place, how good it was, and usefull unto him, when a man in praier hath thoughts of preparation unto praier, thoughts  
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of meditation, thoughts of hearing the Word.

Spirituall thoughts pertinent, and of the same kinde with the worship in hand, are not alwaies to be accounted wandring and sinfull thoughts: As for example, a man is hearing the Word of God, and some thoughts come into his minde suitable to what is spoken, some place of Scripture to the purpose, or some place of Scripture inlightned to a man, beyond what light the Minister giveth to it, or something come to minde a man hath heard before to the same purpose.

A man also joins in praier with others, and besides the thoughts of what is praied, he hath other like thoughts of his own; if these like thoughts do clear the duty in hand to the un-

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derstanding do increase attention, and affection to what is in doing, they are not wandring thoughts, but they are conser-ving thoughts, thoughts that keep up and keep close the attention and affection to Gods worship, and do prevent the weakning and wasting of the same, and they are the work of the enlarging and establishing spirit, which can at the same time suggest new thoughts, and make them helpfull to us. But if these pertinent and like thoughts do carry away the attention, and take it wholly up, that what is in hand, is neglected, and the thoughts lo'e the present duty, and are long before they can recall themselves, and finde the duty, then ordinarily they are the work of Satan and corruption, working as  
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an Angel of light, doing evil, but in such a way as may not be discovered, for who would suspect good thoughts in duty of the very same kinde, to come from Satan and corruption? I say, if these like thoughts do carry away the attention, they are ordinarily evil, for God may, and sometimes doth, (as experience proves) so take up the thoughts and affections with something in the Word and praier, that is suitable to the necessity of the soul, that it can minde nothing else for the present, but as the soul hath dwelt upon some matter of sorrow, and been deeply humbled thereby, so God will have a man dwell upon some matter of comfort, till the heart be greatly refreshed thereby: but this is more then ordinary, we may,

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not neglect any part of worship, but God may imploy us about some part if he will, this act is not voluntary or deliberate, but the soul is carried thereto by the power of the spirit of God. These wandring thoughts in Gods worship, imploied about things good in themselves, earthly good, or spirituall good things, are therefore sinfull, becaule wandring, and therefore:

1. Impertinent, and so a part of disorder and confusion, which God is not the authour of, they are out of their place and ranke, they should not come in when other occasions and duties take place, they have no due place now, they doe but usurp.

2. Being wandring, they are unseasonable, out of their time, and therefore undesent, uncomely, for time doth give

a beauty to things.

3. Being wandring they are distracting, they goe from the duty in hand, take away part of the souls strength, and thereby weaken the performance of duty: and thus pertinent thoughts sometimes gain the name of wandring thoughts, from the effect, because they make the soul to wander.

Having seen the nature and kindes of wandring thoughts in Gods worship; Let us now consider how they do hinder our earnest worshipping of God.

*Ans.* Two waies,

1. As they weaken the inward power of the soul to worship God.
2. As they weaken the assisting power of the spirit of God.

1. Wandring;

1. Wandring thoughts do weaken the inward power of the soul to worship God, and so hinder our fervent and affectionate worshipping of God.

First, As they take up part of the minde, so that Gods worship hath not the whole minde, as it should have. *Thou shalt love the Lord with all thy minde.*

A man doth not pray with all his minde, nor hear with all his minde, part is bestowed elsewhere: let a river be parted into two streams, and it cannot runne so full in both, as it would in one. No finite minde can be so strong about many objects at same time, as about one. Wandring thoughts make God to be worshipped with a divided, parted minde, with a piece of the minde, therefore weakly.

2. Wandring



2. Wandring thoughts in worship do not onely take up part of the minde, and so weaken the power of the soul to worship God, but they do take off the minde from the worship in hand, so God saith, *the heart is removed farre from me, and their hearts goeth after their covetousnes*: that is, the minde is much nearer such thoughts, and more taken up with them, then with the Word or praier, the minde is wholly with them, or at least chiefly with them. As it is often seen when doggs are following an hare, if a new one be started, they follow that, and leave the other: so when we are praying, reading, hearing, if new thoughts arise in our hearts, we let go our thoughts of the duty, and follow them, and so God hath scarce a part of our minde.

minde in his worship, if any, it is the least part.

3. Wandring thoughts do weaken the power of the soul to worship God, not onely because they take up part of the minde, and take off the minde from Gods worship, but also because in so doing, they take up and take off the affections and endeavours, the desires and delights of the soul, and the actions of the body. What a man doth not think of, he cannot desire or delight in, and what he doth but little think of, he will but little desire and delight in, and consequently will take little pains about: Thus wandring thoughts carrying away the minde from Gods worship, do also carry away the affections and outward man: and if God hath neither minde.

minde, nor affections, nor body, or but little of them, then he hath but weak service.

2. Wandring thoughts do hinder our thorow worshipping of God, as they do weaken the power of the assisting spirit in our hearts; and that they doe three waies.

1. As they draw us from present spirituall thoughts about the worship in hand, which are the work of Gods spirit, concurring with grace in the heart. We cannot think a good thought in a duty, without the assistance of Gods spirit, All our sufficiency (saith *Paul*, 2 *Cor.* 3. 5.) is of God, and he instanteth in the smallest power of the soul, thoughts; we cannot think any thing of our selves: when therefore wandring thoughts do take us from such thoughts,

as the assisting spirit hath wrought in us, doth it not weaken the power of the assisting spirit?

2. Wandring thoughts being evil, and sinfull do grieve the spirit of God, and so weaken the assisting power of the spirit: when a man is grieved he will have no minde to shew his love and power, *Ephes. 4. 30. Grieve not* (saith the Apostle) *the holy spirit of God*, unholines is contrary to the nature of the spirit, therefore doth grieve it, and wandring thoughts in holy duties are unholines, because they separate the soul from God, when the body comes near him, they are therefore contrary and grievous to Gods spirit, and makes it unwilling to shew it self.

3. Wandring thoughts doe weaken

weaken the power of the assisting spirit of God. Because they hinder us in the way of the spirit, the Word, Praier, Sacraments, wherein the spirit is wont to conveigh himself more unto us. Wandring thoughts do prevent our carefull use of the ordinances, and so a greater measure of the spirits assistance, which we should have in those Ordinances, were wandring thoughts absent. If wandring thoughts do weaken the power of Gods assisting spirit in our hearts, they must needs hinder our fervent worshipping of God, for the exercise of the strength of our souls depends upon the assistance of the spirit.

But it may be demanded further, what are the causes of these wandring thoughts? and how

how comes it to passe that the godly are troubled with them in good duties, that do so hinder them in the due worshipping of God?

*Ans.* There is a } 1. Our selves.  
three-fold cause } 2. Satan.  
of them. } 3. God.

1. We our selves are the causes of wandring thoughts in Gods worship. How? Surely many waies.

1. As we have a remnant of originall corruption, a root and stock, yet living and fruit bearing, and one fruit is evil thoughts, *Matth. 13. 19. out of the heart proceed evil thoughts, i. e. the heart being an evil tree.* It is the happines of a good tree to bring forth fruit in season, *Psal. 1. 3. good, and seasonable good,* and it is the curse of corruption, a bad tree, to bring forth

forth fruit out of season, good thoughts, but out of season. More particularly, sinne hath brought a vanity upon our mindes, *Ephes. 4. 17.* and there is yet a remnant of it in us, *i.e.* the more worth, and weight, and excellency is in any thing, the lesse we in our mindes suit with it, and the more light and empty any thing is, the more our mindes agree thereto: now thoughts on the by, have not that worth and excellency in holy duties, that pertinent thoughts inlarging our affections. Besides, the more any thing requires the fixing, settling, and holding close of the thoughts, as good duties do, the lesse do our mindes suit therewith, our mindes are vain, & inconstancy, variety, change, and alteration of thoughts, do  
best

best please them. Experience tells us, that it is painfull to keep our mindes close to a duty, and to let them rove and wander, is an ease to us, a signe of their vanity.

2. Want of inuring and accustoming our selves unto good thoughts in ordinary course, and to settlednes therein, and accustoming our mindes to rove and wander, to take their lawlesse, and boundlesse liberty, whereby their avernesnes unto good thoughts is not weakned, but their forwardnes unto vanity, and wandring of thoughts strengthened: custome is a second nature, what we use our selves to, will be ready and easy to us. If we ordinarily disuse good thoughts, we do not raise up our mindes to heaven in our callings, upon sight of the creatures,



tures, we do not parley, and commune with our hearts, in some holy spirituall conference, when we lie down, and when we rise up, when we sit in our houses, and when we walk by the way, we shall finde that when we come to holy duties, holy thoughts will be tedious and painfull, for we strive against two natures: one that sin hath brought, and another that custom hath brought. And suppose we have a new nature, a little grace, yet what will a little grace do against two natures? on the other side, if we use our selves to sinfull thoughts, or to roving and wandring of minde; we shall come to an art and trade of sinfull and vain thoughts, they will easily come into our mindes in holy duties, without any pains, any study or devising,

devising, there will be swarms and treasures there, the minde by continuall use, will have gotten a more perfect faculty and ability in such thoughts.

3. An overfullnesse of earthly occasions, or a fullnesse of thoughts, desires and cares about a few occasions hindring, or instead of dependence upon God. When a mans hands are so full of occasions, that his minde hath hardly room enough for the thoughts thereof, at least in due time, or when all a mans thoughts, morning, evening, all the day long, are taken up about that businesse he hath in hand, that no spirituall thoughts can get place in the minde, they will not be shut out in good duties, those thoughts that have all place at other times, will have some place in  
Gods

Gods worship. Beside, too much to do with the world, or too much thought about the world, will make all the faculties of the soul more ready and observant that way. Some occasion amongst many will be neglected, or an occasion might have been dispatched some other way, and the memory will not be wanting to suggest it, no not in midst of good duties. Multitude of occasions or sollicitude about them, have a power to pull the minde apeece, to divide it into parts, that if the worship of God have any of the minde, it shall have but a part. When *Martha* was so sollicitous about providing for our Saviours entertainment, he chides her, *Martha, Martha*, thou carest, and he useth a word that signifieth to cut into part, her soul was all apeece

apeeces with it, and therefore unfit to hear till that care should be gone, and her soul return unto it self. Immoderacie of affection will breed immoderacie of thoughts, if there be not a greater dependence. If a man be sollicitous about good duties, how he shall perform them, how he shall pray, how he shall hear, and do not look up to God as able and willing to helpe him, those thoughts will not rest, nor lye still, when the duty is in hand, for a man seeth nothing to quiet his thoughts.

In like manner, if a mans thoughts be taken up with his earthly occasions, and he do not think, and that much, that God taketh care for him, if he doth not often call to minde the promises of God, the providence of God, his preventing and succeeding

ceeding providence, what experiences he hath had of the same, his carefull thoughts will not be quiet in holy duties, for only two things can give any quiet to the minde. 1. A mans own imployment about them. 2. Assurance and remembrance of Gods care. If a mans thoughts be full of his occasions, he will forget Gods care, therefore his thoughts will be ranging in duties, for he hath nothing to quiet him, but imployment about them; his body cannot be imployed, for that is about good duties, he must let his minde therefore be casting, and thinking about them in holy duties, or else he will have no quiet of minde.

4. Want of reverence: did we look upon Gods worship respectively as a matter of that  
H worth

worth and weight that indeed it hath, we would take heed that our thoughts be weighty.

5. Want of preparation: When we come with earthly thoughts, with wandring mindes, do not wind them up, nor set them in tune by some spirituall thoughts, by prayer, how should they but worke after their naturall frames, when we do not stir up the spiritualnesse of our mindes? We must not thinke that we have good thoughts at command, and alwaies ready, unlesse our mindes were perfectly regenerate: what we get now must be by the lusting of the spirit against the flesh, *Gal. 5. 17.* by struggling and striving.

6. Want of watchfullnesse in duties. 1. We do not watch our mindes that they do not wander

wander, but keep close to the duty. 2. We do not watch our affections, that they be affected and moved with the duty: if they were affected, they would keep the thoughts close. 3. We do not watch our eyes, that they do not rove from one object to another, for then they will minister matter of wandring to the minde.

And on the Lords day we do not watch our tongues, that they speak not of the world, and our eares that they hear not others speak of the world; for if our tongue may have liberty to speak of the world, and our eares to hear matters of the world spoken of, (save in case of some spirituall ends or use made thereof) our mindes will be thinking of them.

2. Satan hath his hand in

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wandring thoughts. He comes to Church with us, *Zech. 3. 1.* He stood at *Iosuas* right hand to resist him, he watcheth the best opportunity to hinder us. The high-way side ground hearers have the word taken from them by the Devil. How? they understand it not: when the Word is delivering, the Devil fills their mindes with other thoughts, that they do not attend to the Word, nor know what is spoken: some wandring thoughts he immediately casts in without any help of our corruption: he is a spirituall wickednes, therefore can conveigh himself into our spirits, have communion and converse with them. Such as come immediately from Satan, discover themselves thus.

1. By their suddainnes, they  
are



are with us ere we are aware, we cannot discern the rise of them, other thoughts, wherein our corruption hath an hand, do come more leasurely and by degrees, upon occasion of some object, or some thing remembered, or some thing represented to the minde, we see their rise.

2. By their sinfulness ordinarily, for comming immediately from Satan, and being his children onely, they must needs more lively expresse his nature and image (save when he doth transform himself into an Angel of light, as sometimes he doth) and Satan is worse, more sinfull then our hearts, therefore the thoughts that come from him, will ordinarily be more sinfull, like their parent, then those in which our hearts

have an hand.

2. By the measure of the opposition of the gracious heart, it doth more forcibly repell them with greater strength of detestation, for grace not being weakned by them, having no hand in them, doth more easily discern them, and is more able to detest them, whereas when the soul is a party in them, they being his own, having affection to them, and having given some countenance to them in their rising, cannot so easily see their sinfulness, nor so ably resist the same.

Some wandring thoughts he casts immediately, by means of the corruption of our hearts.

1. By occasion of some object to our eie or ear.

2. Joining with our memories, to remember somewhat forgotten.

3. Repre-

3. Representing some fancy to our mindes.

3. God so disposeth that his people shall have wandring thoughts, by withdrawing his preventing spirit, by leaving them in the hands of Satan and corruption, by casting in occasions to be snared and distractions unto them: and that he doth for many wise ends.

1. To chastise them for a double sin. First neglect of good motions: they that have sleighted good thoughts, and the comfort of them, it is just they should feel the sorrow of evil thoughts. Secondly, too much favouring of wandring thoughts: what hath been the sin, God often makes the rod of his; wandring thoughts have been their sin, therefore shall be their rod.

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2. To

2. To keep their hearts under and humble : the ground of pride is some good thing, some worth, some excellency reall, or imagined: what greater good then communion with God in holy duties, the exercise of graces, the pourcing out of the spirit upon us ? nothing therefore so fit to be matter of pride: but when the godly look into their hearts, and see such wandering thoughts, they are kept from exalting themselves.

3. Still to convince them thorowly, and to put them in minde what need they have of a Saviour : they see matter of damnation, desert of hell in their best duties. If their prayers, hearings, receivings of the Sacrament will not save them, what will ? Nothing in themselves : they must have a  
Jesus

Jesus, a daies-man betwixt God and them, one that hath perfect holines, that hath perfectly obeyed God.

4. To quicken and increase their care of preparation before they come, and of watchfulness in duty; for they see in experience, what need they have, they dare not come without meditation, without praier for the spirits assistance; when they are there, they dare not sleep, or give way to drousfines, as others, nor look about them, lest thus they set their mindes a wandering.

*Vse* 1. Hence we may take notice. 1. Of the evil nature of sin, it stands in direct opposition to the good God, to his service and glory, for this doctrine doth manifest, that though sin be never so secret,

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never so small if but in thought, yet it doth weaken the worship of God, and therefore hinder his glory. Men may, to the eie of men, worship and honour God as much as any, the outward carriage of their bodies may be such, but if sin be but within the thought, it will divide the soul from the body, carry away the best part of man from the worship of God.

2. The exactnes and strictnes of the worship of God. It requires the whole man, and every part thereof, even to the least thought of the minde. It will not abate a thought, it will not suffer one thought to wander, but will complain that its due is wanting, that it is weakened and wronged.

3. The mistake of the world, who being very loose themselves,

selves, do condemn the godly  
of too much strictnes and pre-  
cisenes, but they know not  
what they say: can they be more  
strict then God requires? No  
not possible. Nay they cannot  
possibly be so strict, as they  
should be, therefore it is lesse  
possible that they should be too  
strict, too precise. The wor-  
ship of God requires that all  
our thoughts should be kept  
close unto it, that not one should  
wander. This is not possible,  
nor will it be possible when the  
godly have attained the great-  
est measure of grace that is at-  
tainable in this world, so long  
as corruption remains, there  
will be wandring thoughts: if  
then the godly cannot be so  
strict as they should be, though  
they desire and endeavour it,  
much lesse can they be too  
strict.

strict. That which makes men think the godly too strict, is partly ignorance of that strictnes God requireth, partly love of loosenes, they neither practise, nor love strictnes in themselves, therefore they condemn it in others, that they might justify themselves.

4. God hath much bad service done him, that the world knoweth not of, no body is privy thereto but God, and the consciences of men, wandring thoughts, worldly thoughts, sinfull thoughts, impertinent good thoughts do hinder Gods worship; yet how full are all mens mindes of these? some let their mindes go loose all Sermon while, all Praier while, they think not at all of what is in hand; and they that do keep their minde in measure, have  
no



no fast hold of them, but soon let them goe. Oh what strange hearing and praying will be discovered, and brought into judgement at the last day for *Eccles. 12. 14.* God will bring into judgement every secret thing, and *Rom. 2. 16.* God will iudge the secrets of men! some shall be brought in hearing and praying with their bodies, but thinking of their whoring, gaming, drinking, and the like; others busy about their recreations: others buying and selling, and making bargains; others plowing, and sowing and reaping. Herein shall be discovered the meeting of prophanenes, hypocrisy and idolatry in the hearts of men. Prophanenes, in that they have suffered unholly, common thoughts to come into their mindes in holy time  
and

and holy worship, a thing that the soul, if perfectly sanctified, would not do. Hypocrisy, in that they make shew of what they do not, they make shew of true and earnest worshipping of God, by the presence of their bodies, but they do nothing lesse. Idolatry, in that they give leave to their souls, because their operations are hidden and secret, to do that which they will not give leave to their bodies to do in the eie of man. What is this but to make an Idol of God, as if he did not see the souls actions, as well as men see the actions of the body: and if he doth see them, why do men give more liberty to their thoughts, which are in Gods eie, then to their actions which are in mans eie ?

2. To reprove. 1. An opinion.

nion planted by Satan in the mindes of men, contrary to this truth I have in hand ; That thoughts are not to be mattered, thoughts are free, we need not be troubled at them: If thoughts be free, then they are not to be regarded in the worship of God.

But they are to be regarded in Gods worship, for they make it better or worse; therefore they are not free.

And do we think the law of God doth take hold of thoughts onely in Gods worship ? No, it is not so partiall, it is more compleat and perfect then so. What should make men thinke thoughts are not to be regarded ? Surely such grounds as will not hold.

1. The secrecy of them, they are unknown, hidden, secret in the

the soul. To whom are thoughts unknown? to men. And is mans knowledge the only or chief rule of our care about our thoughts, that if he know them not, we need not regard them? Hath man given us a command? Or must man be our judge? Our thoughts are sufficiently known to God, and our consciences do know them, and if these could be ignorant, it were better, though all the world did know them; and though they be hid from men for a time, yet they shall know them at the day of judgement: if therefore the knowledge of men would make us regard them, we must regard them, for though they do not know them at present, yet they shall know them.

2. The multitude of them,  
they

they are numberlesse, who can count or tell them: Therefore they are not to be regarded: The more our thoughts are, the lesse free they are, the more to be regarded, for were all our thoughts good, as in innocency they were, and in heaven they shall be, what a world of good were there? And if they be evil, the more they are the more evil.

3. The impossibility of ruling them: would a man put to all his care, the minde will not be kept in compasse: passions are unruly, but not so unruly as thoughts: the most passionate man in the world doth not offend so much in passion, as in thoughts: If passions at any time break out, if we look back, we shall see many passionate thoughts have gon before, those

those passions that have broken out, have been acted over in our thoughts, our thoughts have been very angry, when our tongues have been silent. There is indeed an impossibility of ruling our thoughts alltogether, but was this planted in us by God? Then indeed it would be an excuse, did not sin bring it upon us? And shall we think to make that want an excuse, which we have brought upon our selves? And because we cannot perfectly governe our thoughts, shall we let loose the raines unto them? because we cannot do all we should do, shall we do nothing at all? Not go to the furthest we can? That thoughts are to be regarded will appear, if we consider,

1. There are abominations in the thoughts, we think that  
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lying, swearing, drunkennes, uncleannesse, are abominations, and so they are, but there are abominations in the thoughts, though we think not so, *1 Chron. 29.9.* he understandeth the abominations of the thoughts; there are then abominations in our thoughts, *Matth. 15.28.* Our Saviour saith, that he who looketh upon a woman to lust after, hath committed adultery with her already in his heart, adultery may be committed in the heart, and so any other grosse sin. The betraying of our Saviour was first in *Judas* thoughts, before it was in his tongue or actions, *John 13.2.* *Simons* simony, his desire to buy the gifts of the Holy Ghost, was first in his thoughts, *Act. 8.20,22.* Thou hast thought that the gifts of  
God

God may be purchased with money, pray God, if perhaps the thought of thy heart may be forgiven thee. And this thought is called wickednes.

2. God as well knowes our thoughts as our actions: this is one of Gods pecu'iar abilities, *Amos 4.13*. He declareth unto man what is his thought. An instance whereof we have in *Nebuchadnezzars* dream, he dreamed, and forgot his dream, the Devil could not tell it, for then the Magicians, and Soothsayers, and Astrologers should have known it, but God discovered it to *Daniel*, when he and his companions joined in praier unto Heaven in this regard, *Dan.2.17,18*. In this respect *Daniel* saith, *ver.22*. That God revealeth deep and secret things,



things, he knoweth what is in the darknes, and the light dwelleth with him, *i.e.* he is as well acquainted with the night and the actions thereof, as with the day. If our thoughts be secret and hidden, yet God searcheth all hearts, *Jer.* 17. 10. *The heart is deceitfull above all things, who can know it ? I the Lord.* How should God know it, and it be deceitfull above all things ? He doth search the hearts and try the reins. By how much the heart is more deceitfull then other things, by so much the Lord doth more narrowly look into it, then into other things. This is made the reason, why the Word of God is a discernor of the thoughts and intents of the heart, *Heb.* 4. 12, 13. because all things are naked and opened before him, with

with whom we have to do: what though the heart have many coverings and garments to hide it from the eie of man? yet when God comes to look upon it, they are taken away, the heart is naked. What though there be many curious in-works in the heart, one thought wrapt within another: as in the body of man is a curious unknown workmanship, and one part more inward and hidden then another, yet when God comes to look upon it, it is a body anatomized, all the most inward inwrapt thoughts, may be seen distinctly and fully, *Psal. 139.*

2. God knows our thoughts a farre off, what we will think before we think it, his infinite eie will see all things at the same time, much more therefore

fore doth he know our thoughts,  
when we our selves know  
them.

3. According to our thoughts,  
so will conscience, Gods vice-  
gerent, acquit and condemn us;  
our thoughts are evidence suffi-  
cient, whether we shall go to  
heaven or to hell, therefore  
they are to be regarded, *Rom. 2.*

15. their thoughts accusing or  
excusing one another. If some  
thoughts be evil, other thoughts  
will accuse them, and if some  
thoughts be good, other  
thoughts will excuse them,  
and as our consciences in-  
lightned do accuse or excuse,  
so will God do, *1 Ioh. 3. 20, 21.*

If our hearts condemn us, God  
is greater then our hearts, and  
knoweth all things: our hearts  
know but somethings to con-  
demn us for, but God knoweth  
all

all things amisse in us, but if our hearts condemn us not, then have we boldnes towards God. It is so farre from being a truth, that thoughts are not to be regarded, that if we seriously consider it, they are in the first place, and chiefly to be regarded.

1. Because they are the first step and beginning of our communion with God, in any ordinance publike or private, for they are the very first expressions of the first and leading faculty of the soul, the minde. They that would have any thing furthered, must especially have an eie to the beginning, for a little help in the beginning will help much, and a little hindrance in the beginning will hinder much : if therefore we would have that which is good,  
go

go forward, and would have our communion with God in holy duties furthered, we must look to our thoughts, for they are the beginning.

2. Our thoughts are the rise and well-spring of all evil. No evil is at any time in tongue or life, but was first in thought.

Such breakings out in tongue, as men are ashamed of, did first make a gap in the thoughts.

Actuall sins in Scripture are called inventions, *Eccles. 7. 9.* God made man upright, but he hath found out many inventions: the first apostasy and fall of our parents, was a finding out of many inventions, *Psal. 99. 8.* He took vengeance of their inventions. Actuall sins, the sins of the outward man, are therefore called inventions, because if you follow any sin to the fount-

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ain and spring, you shall finde it was an invention, it began in a device, an imagination. Art thou aware that the furthest sin goeth, the worse, and would'st thou stop it in the beginning? then look to thy thoughts, regard them, if any anger, swearing, lying, come into thy tongue, they will be first in thy thoughts, and if thou wouldst keep them out of thy tongue, thou must regard thy thoughts.

3. Little dost thou, or any man know, to what one thought may grow, be it good or evil: behold, saith the Apostle, *Iam.* 3. 5. how much a little fire kindleth, a thought is but a spark, yet a spark of fire that will kindle wonderfull much, if not quenched there. To see the stream and spring of some river, a man would hardly believe

lieve that so great a stream came from so small a fountain. The greatest good and evil that ever was in the world, was at first but a little thought. Thoughts therefore are to be regarded, yea chiefly to be regarded. If a good thought come into thy heart, and thou cherish it, and the spirit of God move upon it, thou canst not tell what may proceed from it. If an evil motion come into thy heart, and thou let it go without controll, and the Devil be suffered to hatch it, it will grow to a monster of sin.

4. Thou maiest sin in thought, and not sin in word or deed, but thou canst not sin in word or deed, but thou must first sin in thought. Sin in thought is more easily and suddainly committed, and more indepen-

dently then in word or deed, therefore thoughts are chiefly to be looked unto. Many will blesse themselves from such and such sins in life, which others runne into, and they look carefully to their steps, not considering they may commit the same sin in their thoughts, (which they give liberty unto) though not in life, and therefore they should look first to their thoughts.

2. Generall and common carelesnes of thoughts in Gods worship is to be reprov'd. Is it not a fault for men to be careles how they worship God? who is so great and so good, so great that none is like him, so good that he gives us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnes, yea giveth us his statutes



tutes and ordinances? he hath not so dealt with all his people. Is it not carelesnesse in Gods worship to be carelesse what we think therein, whether good or evil, whether impertinent good, or pertinent? Thus they rob God of a part of their soul, who hath made all, requires all, and deserves all, That there is a common carelesnesse in men of thoughts, appears in that they do not set their thoughts in order when they come to Gods worship, but rather bring that with them, which may distract them, *viz.* thoughts of meeting with such and such, and speaking with them about some worldly business: and when they are there, suffer their eyes to wander and rove, and to delight themselves with variety of objects. They that take no

care of their eies, take no care of their thoughts, for the eies do feed the thoughts, the thoughts depend upon the eies. God out of his care of his glory and our good, spirituall, temporall and eternall, hath appointed his worship: is it not our great sin to be carelesse of it? Our own thoughts will in time accuse us, and passe this reproof upon us, when it shall be an evil day of affliction with us, or when the word shall be a light in our mindes, and a terror in our hearts. Time of sicknes is a time of thoughts, then our hands and feet are bound, onely our thoughts are at liberty, which will then toil and busie themselves about our wandring in good duties, and thereby vex and torment us. The more carelesse we have been

been of our thoughts in Gods worship, the more carefull will our thoughts be to disquiet us, for conscience must, and shall do its office, and there is more matter of disquiet.

3. The particular carelesse-  
nes of Gods people, of their  
thoughts in Gods worship, is  
particularly to be reproved,  
their mindes are in part sanctifi-  
ed, they know the weight of  
Gods worship, the worth of good  
thoughts, the evil of wandring  
thoughts, how comfortable the  
one leaves the heart, and how  
sad the other, yet they take but  
little care to keep their minde  
close to Gods worship. I speak  
not of that infirmity which  
doth follow necessarily upon  
the remainings of corruption,  
and is common to all the godly,  
some wandring thoughts in

good duties, but I speak of their carelesenes and negligence to prevent wandring thoughts, whereupon follows store, and abundance of them. The former is their sin, because unavoidable ; wandring thoughts are the fruits of our sin, our first voluntary Apostasy from God, but this is an addition of sin to sin, an increase of sin, not only a neglect of Gods worship, but also a neglect of our first injuring of God and his worship by our fall. For were we sensible of our sinfull frame of minde, that doth as necessarily and naturally send out wandring thoughts, as the fire doth heat, were we troubled that we have brought upon our selves a necessity of wandring and roving from God in his worship, we would take care that this originall

nall corruption should not be fruitfull. I appeal to the consciences of the godly: do not your thoughts accule you for carelesnes of your thoughts in Gods worship? Were there nothing else to convince the godly of the carelesnes of their thoughts in Gods worship, and their fault therein, this were sufficient, the fruit of their wandering thoughts. What makes Sabbaths so wearisome to the godly, but this, that they cannot keep their thoughts to God? the more the day and our thoughts suit, the more contentment and delight therein, and the lesse our thoughts and the day suit, the more wearisome the day will be. What makes the ordinances so unprofitable? the hearts of the godly are not affected in the word.

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in praier, because of these wandring thoughts, as the thoughts are taken up about any thing, so the affections do work; if the thoughts be but sleighty, the affections will be but sleightly moved; if the thoughts be deeply possessed with a thing, the affections are strongly moved. Nay, what is the cause of Gods absence in his worship, that the godly cannot see him, feel him, have communion with him? Surely wandring thoughts are the cause, if not all the cause, yet one cause, and a first cause, they carry away the soul from Gods worship, and leave only the body, and God is a spirit, and doth converse with our spirits; if they be absent, God also will be absent, for there is no suitableness between him and our bodies, a meer bodily worship

ship is fit onely for idol Gods, that are all body, God is a spirit, and spirituall worship only doth agree unto him.

3. To teach the godly, and to presse them. 1. In their soul-searchings and examinations, to finde out their sins, to remember their wandring thoughts in Gods worship, which are no small part of the sinne of their souls, especially when we come to look over the manner of the performance of holy duties, forget not our wandring thoughts, but consider them, and look into them: these do as well robbe and spoil the worship of God of its due, as other sins, these neglected in our hearts, may make God angry with us, and we not aware of the cause. The more these are removed from the sight of others,

others, the more need we have to look after them, because they are the more easily overskipped and forgotten, they have the excuse of secrecy.

2. In their humiliations, to humble their souls for their wandring thoughts, these are part of their sin, an offence and injury to God, therefore should be part of their humiliation. Foure things considered may help our humiliation in this respect.

1. We sin by wandring thoughts in all the ordinances of God, none excepted, in praier, wherein we come neereſt to God, when we ſpeak unto the higheſt majeſty of ſome things, our thoughts are buſy about other things, yea in extraordinary praier, when we ſpecially ſeparate our ſelves un-

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to communion with God, and have nothing, or little to do with the creatures, lest they should hinder us in the worship of God, yet we cannot separate our selves from wandring thoughts : nor in the word, when God speaks unto us : nor in the Sacraments, when we come to binde our selves from wandring thoughts.

2. We sin much by wandring thoughts in all parts of Gods worship. If our wandring and pertinent thoughts were compared, for the most part, it were hard to say, which would be the most : so often do our hearts runne out in duty, and sometimes long stay out ere they returne, especially in such duties wherein we join with others, to be sure our wandring thoughts would be found to be very many.

3. We

3. We continually & at all times do much offend, by wandring thoughts in all parts of Gods worship, though sometimes more then at other, yet all times much, not one time excepted.

4. Though we offend so much in all the ordinances of God, and so continually, yet we are but little sensible of our sin this way. We complain of our other sins in publique, private and secret, but little do we complain of this sin, though we offend more and more continually by it, thē by words or deeds.

3. To labour in the use of all appointed and sanctified means to prevent wandring thoughts in Gods worship. Though we cannot altogether prevent them, yet let us do what we can: though we cannot attain to what we desire, yet it will be

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our comfort that we have done our duty. Is not my doctrine argument sufficient, that they weaken Gods worship, *i.e.* make our praiers, hearing, crackt vessels that they cannot hold and carry that measure of glory to God, that otherwise they would, nor that good to us? The very best thing we do, or can do, is to worship God. We do well when for Gods sake we do right unto our neighbour, but we do best when we worship God, for we do that which is most his command, the other is the second command, but this is the first and great Commandement; We do that which is most for Gods glory, we do that which is nearest our work in heaven, for there we shall worship God, even when we shall have no outward works of justice.

justice or mercy to do one to another. Should we not be carefull to do our best work, the worship of God, in the best manner? and if in the best manner, then with as much of our hearts as may be, for they are the best part, then take we heed our thoughts do not wander. But beside, let me use some other arguments to presse us to take heed of wandring thoughts in holy duties.

1. They make a Christian to play the part of an hypocrite in Gods worship: what is it to be an hypocrite, but to seem to be that which he is not? When we bring our bodies to the worship of God, we seem to worship him earnestly, but when our thoughts wander, we do nothing lesse, we seem to do that we do not, and therefore play the

the part of an hypocrite: so much as our thoughts wander in good duties, so much do we as hypocrites do, though our hearts be sincere, yet herein we play the part of hypocrites. This is contrary to the nature of grace, which desires a man may have truth, though he have never so little, and may do what he doth in truth, though he do never so little, now the lesse our hearts wander, the more truth we expresse in Gods worship, and the more truth, the more acceptable to Gods grace.

2. Wandring thoughts considered in themselves and their own nature, are a curse. God may, and certainly doth sanctify them to his own people, to be means of humiliation, of watchfulness, of more dependance upon Christ, but in themselves

selves they are a curse. For what is a curse but separation from God, the fountain of blessing, the fountain of good, in whose presence is all good, nothing but good, and out of whose presence is all evil, nothing but evil? *Matth. 25. 41. Depart, ye cursed,* therefore cursed, because they must depart from God, never to come near him again. Wandring thoughts they do carry the heart from God. God comes near to his people in his worship, wandering thoughts do carry the heart farre from the worship of God, therefore farre from God. So saith God, *they draw neer me with their mouths, and honour me with their lips, but their hearts are removed farre from me :* and the first instrument of removing of the heart, is the wandring of the

the thoughts. Will not the name of a curse prevail with us, to perswade us to take heed of wandring thoughts? Oh consider when wandring thoughts come to us in holy duties, the curse comes, and when they stay with us, the curse staies with us. We come to the Ordinances of God for a blessing, and to have a curse instead of a blessing in time of blessing, is a double curse. Prophane ignorant *Esau*, when the blessing was denied him, he lift up his voice and wept, he had so much understanding, that he thought the blessing was worthy having, though it cost dear. So on the contrary, wandring thoughts being a curse, are worthy preventing, though it cost us tears to God, yea many tears, and much pains with our own hearts.

3. The

3. The Lord hath threatened to punish these wandring thoughts, which carry away the heart in his worship, and make it only a bodily exercise without spirit and life, with a secret but sure blasting of inward spirituall good, that as God hath but a shadow and outside of worship; so they shall have but a shadow, and shew of spirituall wisdom and prudence, *Isa. 29. 14. Therefore the wisdom of the wise shall perish, and the understanding of the prudent shall be hid.* Therefore, why? Because they have drawn neer to God with their mouths, and have removed their hearts farre from him. They gave God a body without an heart, therefore he will give them a body without an heart, the shape of wise men without wisdom and prudence,



prudence, a suitable judgement. What is the reason that Christians are so much shadows and shews of Christians, rather than substance and truth? when they should come to bear injuries and wrongs, to forget and forgive, they can do it no more than other men: when they should expresse their dependance upon God, and submission unto God, in willing and chearfull parting with comforts and friends, when God will have it so, they can no more do it than other men, they hold comforts fast, as if they should part with God and all, when they part with them, and they hold friends fast, and will not let them go, as if friends were made more to serve one another, than to serve God, and when friends and comforts are gon, they grieve  
as

as if all their joy were gone. When they should bear quietly the crosse and grieving passages of Gods providence, as those who have learned in whatsoever state they are, to be content, knowing they are in heavines if need be, they cannot bear, but carry themselves as untamed heifers, that would rather shake off the yoke, then bear it: they have the shew of these graces in their profession, but they want that measure of substance, the reason is, because their service of God is more in shew then substance, therefore they are Christians more in shew then substance. As we spend our Sabbaths, so will our week daies be spent, and as we perform holy duties, so will our conversation be. Is it not a heavy judgement to be inwardly

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ly worſe then we think our ſelves, or others think us to be? to be unable to uſe grace, when we have moſt need to exerciſe it? yet thus hath God threatned to afflict us, and he will make his Word good, if we ſuffer our thoughts to wander in his ſervice.

*Queſt.* By what means may we prevent wandrings in Gods worſhip?

*Anſw.* Firſt labour the increaſe of grace: *Heb. 13. 9. It is good that the heart be eſtabliſhed with grace, i.e.* with gracious knowledge of old and well known truths, which the Apoſtle oppoſeth to new and ſtrange doctrine. And when the Apoſtle would direct the people of God to keep their own ſtedfaſtneſs, yea though the error of the wicked took courſe to draw them

them away. He gives them counsell to grow in grace, 2 *Pet.* 3. 17, 18. Which places do shew, that grace is of an establishing, setling nature, and so indeed it is, for

1. It is contrary to vanity and inconstancy, being the nature of God, who is stable and firm, alwaies one and the same.

2. It sets the soul in order, puts every faculty into its place, and sets it about its own proper office, and so it doth establish.

3. It doth establish, as it is the work of the free or liberall spirit, *Psal.* 51. 12. *David* praith that God would establish him with his free spirit : grace doth establish a man as it is the work of the free spirit, because it maketh a mans spirit free and liberall,

liberall, like to the spirit of God, to sleight earthly things in comparifon, and to minde heaven and heavenly things : earthly things do unsettle, they are themselves changeable, and do change the thoughts and affections pitched upon them. Let a man pitch his thoughts and heart upon his nearest friends he hath in the world, to whom nature, society, interchange of love, Christianity hath bound him, yet his thoughts and affections placed upon these nearest friends, shall change, and not alwaies continue one and the same, because they change, and are not alwaies the same, therefore the thoughts pitched upon them, do change also; spirituall and heavenly things are of the nature of the spirit and heaven, steady and  
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stable, immoveable, unchangeable, therefore will establish the affections pitched upon them. Now the more grace we have, the more we shall minde heavenly things, and so be the more established.

2. Labour the increase of thy reverence and high esteem of the worship of God. According to thy thoughts of the worship of God, so much what will thy thoughts be in it, *Psal. 48.9. We have thought of thy loving kindnes, oh God, in the midst of thy Temple.* They professe their thoughts were busied about Gods loving kindnes in his Ordinances: why so? because of their high thoughts thereof, *ver. 2, 3. beautifull for situation; the joy of the whole earth is mount Sion: God is known in her palaces for a refuge.* And herein

herein were they helped by the report of their fathers, *ver. 8. as we have heard, so have we seen in the City of the Lord of hosts*: they had seen Gods mighty presence and protection, in and about his own Ordinances, but they had also heard so, and that before they had seen it. To help our reverence of Gods worship, it is good to talk with ancient Christians, that have lived long before us, to hear what they will say; we may be helped by their experience, when we have none, or but little of our own, and if we have experience of the worth of the Ordinances, we may be further helped by their experience.

3. Prepare our selves beforehand, *Prov. 18. 1.* Through desire a man having separated himself, intermedleth with all

K 2 wisdom.

wisdom, if a man have a desire to meddle with matters of wisdom, and would do it as becomes such occasions, and as may be for profit, he will first separate himself, nor passe immediately from common and triviall matters, to matters of wisdom, but he will have some time betwixt the leaving off of the one, and taking to the other. If we passe from our callings to Gods worship without separating our selves, how is it ordinarily possible, but that we should have the same thoughts in Gods worship, that we had in our callings? There are some separating duties that do prepare unto others, as examination, meditation, praier, and they do prepare, by stirring up the grace of God, and providing an heavenly assistance to begin with



with us in the duty. If thou canst not alwaies have separating time, betwixt other occasions and Gods worship; Yet have some separating thoughts ere thou enter upon the duty, thou art not fit else to meddle with wisdom.

4. Accustom our selves to meditation, so we shall get a skill of thinking well. Meditation in its nature, is the composing, settling, and congealing of our thoughts. It is to our roving fluent mindes, as a damme to running water: when much water is gathered together, the damme makes it there to stand: So when many thoughts are gathered together in the soul, meditation makes them there to stand, keeps them from running out again. The nature of it being a settling of

the minde : the effect of it must needs be so, and the use of it frequently must needs perfect the effect, more and more settle our mindes. When *Paul* desired to have a good conscience alwaies, the means he used, was to exercise himself therein, so *Paul* to *Timothy*, 1 *Tim.* 4.7. *Exercise thy self unto godlines:* the way to gain the trade and skill of godlines, is to exercise our selves therein : *ver.* 15. *Meditate on these things, give thy self wholly unto them, that thy profiting may appear unto all.* If *Timothy* would be busied wholly in stirring up the gift of God, all should see his profiting. So if we would give our selves to meditation, be much in it, it would apparently settle our mindes. It is made the property of a blessed meditating man,

to

to bring forth fruit in season,  
*Psal.* 1.3. Why so? because he  
 is as a tree planted by the rivers  
 of waters. As a tree planted by  
 the rivers of waters, cannot  
 want fitness to bring forth fruit  
 in season, because it hath abun-  
 dance of nourishment: So the  
 meditating soul cannot want fit-  
 nes to bring forth fruit in sea-  
 son, good thoughts in holy  
 duties, because it is planted a-  
 mongst Gods springs, the ful-  
 nes of the assisting spirit.

5. Adde to these watchful-  
 nes: wandering thoughts will  
 not be prevented without  
 watching. Watch

1. Thy minde; it needs watch-  
 ing, for it is nimble, therefore  
 will soon be gone, and go  
 far in a little time.

2. Watch thine eie: a rol-  
 ling eie, a wandering heart: if

thou give libertie to thy eie, that will set the minde at liberty, *Job. 31.1.* I have made a Covenant with mine eies, why should I think on a maid? the eie depends on the minde, else why should he make one Covenant to binde them both? So he argues, I have made a covenant with mine eies, why should I think? It might be said, though the eie be bound by covenant, yet the minde is at liberty. The answer is, that the eie is the servant of the minde, made to help that, therefore in binding the eie, the minde is bound, for if it cannot have the help and service of the eie, it hath not full liberty: if the minde should not be bound, why should the eie to which it serves?

3. Watch thy ears: when thou art hearing or praying, the Devil

vil will cause some found or other to draw away thy ear, he is that cunning charmer that labours to inchant our ears, he will make us think that we hear some pleasant melody, of our profit, or pleasure, or honour, if we keep not our ears stopped with attention, thickned with watchfullnes.

4. Watch thy affections,

1. That they be affected and moved with the duty in hand; dead affections make a wandring minde: if what is thought on do not affect, the minde will think of something else that may affect: this is one reason of wandring thoughts, because present thoughts do not affect: the minde doth naturally serve the affections, the more they are delighted, the more content the minde hath, for it hath

its ende, if duties in hand delight not, the minde will wander till it hath found matter of delight.

2. Watch thy affections, that they continue as they begin, if they be affected. A bowe continuing bent, doth carry the arrow leuell to the mark, but if it slip, the arrow wanders: So if our affections continue in that vigour and life wherein they begin, they will keep our mindes steady, but if our affections tire, and wax weary, our mindes will rove. Though by watchfulnes we cannot wholly prevent wandring thoughts, yet we shall in part prevent them: hereby we shall more easily discern them, and resist them: this is a way of command, therefore a sure way.

*Ob.* But when we have used  
all

all means, still we shall be troubled with wandring thoughts.

*Ans.* True, therefore when we have done God the best service in his Ordinances that is attainable, these three things must allwaies follow.

1. Sense of our failings.

2. Recourse unto the Lord Jesus, for renewment of repentance, and pardon, and increase of power.

3. Confidence of Gods acceptance, in and through Christ, of what he enableth us unto.

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CHAP. III.



## CHAP. III.

*Of the third binderance of instant worshipping of God, unpreparednes.*

PSALM 57. 7.

*My heart is fixed, oh God, my heart is fixed, I will sing and give praise.*



His verse doth afford us an help, and means to the better praising of God, *i.e.* fixednes, firmnes, or preparation of heart and soul: which gives us just ground to speak of another hinderance of our earnest worshipping



ping of God, *viz.* unsetlednes, loosenes, and unpreparednes of heart.

N. God cannot so well be worshipped, without a fixed or prepared heart: unpreparednes of heart doth weaken our worshipping of God. What is said of thanksgiving, which is one part of Gods worship, is true of all, for there is the same reason of one, and of all. Preparation of heart doth commend all thanksgiving even unto God himself, and in like manner doth it commend all other parts of worship, and the want of it doth discommend the worship performed, and therefore discommend it, because it doth weaken it, for had the worship its full and due strength, and worth without it, how should the want thereof discommend?

But

But this is clear in the Text, *ver. 8.* That worship that is performed with a sleepy drousy body, is a weak worship, but the Psalmist here makes the awaking of the body, to be the fruit, and effect of the preparation of the heart, awake my glory, awake lute and harp, I my self will awake early: why so? My heart is prepared: the heart prepared and thereby awaked, will awake the body. To worship God therefore without a prepared heart, is to worship him with a drousy body, because with a drousy heart, and therefore weakly.

Three things will fully manifest the truth of this point.

1. The command of God for preparation, see it both in ordinary, and in extraordinary worship. God requires preparation

ration unto ordinary worship. A generall command that reacheth unto all parts of ordinary worship, expressely is the fourth Commandement. There are foure things in that, which do call for preparation.

1. Remember the Sabbath day, and he that setteth down no particular time when we should remember it, means all time, a signe there is, somewhat more in that day then in other daies, that we must remember it more then any other, yea then all other, surely for some end we must remember it.

2. Keep it holy, and *ver. 11.* The Lord sanctified it: there is a difference between this and other daies: we may and must spend them in our own occasions, but we must keep it holy,

ly, as a day set a part for his glory, and how shall we keep the day holy, if we our selves be unholy?

3. It is the Sabbath of the Lord thy God, as in *Revel. 1. 10.* The Lords day, he hath reserved it for himself: the fix daies are our daies, allowed us for our occasions, and shall we make no difference between Gods day and our own? If the King will have the coronation day, kept as his day? If a Landlord will have his marriage be kept as his day? we difference the same by change of apparell: and shall we not difference Gods day from other daies by change of spirit?

4. *Six daies thou shalt labour and do all thou hast to do; and ver. 11. In it thou shalt do no manner of work;* What is this but a charge

charge to prepare, when we are commanded to get all our earthly occasions dispatched, ere that day come? And if it be a difficulty so to do, yet we must labour, and take pains for that end, and if we must have none of our occasions to do on the Lords day, which are lawfull all the six daies, much lesse must we have our sinfull occasions to do on that day, which are never lawfull. Another generall place is, *Eccl. 5. 1. Keep thy foot when thou goest to the house of God.* It is spirituall worship chiefly that is performed in Gods house, therefore it is a spirituall foot that is here chiefly meant, and the foot of the soul, is the inclination or disposition of the soul, for all the faculties of the soul do move, and work by the dispositions thereof, good or  
evil,

evil, by them we walk towards God, and converse with God, *Phil. 3. 19, 20.* The Apostle speaking of the wicked, saith, they minde earthly things, but of the godly he saith, their conversation is in heaven, *i. e.* as men by the help of their feet, carrying them from place to place, do converse amongst men; so the godly by means of their understanding do walk to heaven, though they liue here upon earth, do converse with God. The feet of the soul must be kept, when we goe into the house of God, then our minde, will and affections, must be in speciall compasse, and under speciall command: and that will not be without preparation, we have them not at a beck. As the Scripture doth plainly command in generall, that we  
prepare

prepare unto all the worship of God, so doth it plainly command preparation, in particular parts of Gods worship. For hearing the Word of God, *Jer.*

*4. 3. Break up the fallow ground of your hearts, and sowe not among thornes.*

The ground, the heart, must be prepared by the plow of repentance, the very inwards of the heart must be fastned and opened thereby, and the weeds plucked up by the roots, *Luke 8. 18. Take heed how you hear, it must be done with caution, not with carelesnes,* he doth not say, you need not heed how you hear, but take heed how you hear. For praier, *Eccles. 5. 2. Be not rash with thy mouth, nor let thy heart be hasty to utter any thing before God,* we must not rush upon praier, nor rashly pour out words in that duty,

duty, but be well advised and ponder well what we say. For singing psalms: be filled with the spirit, and then sing, *Ephes. 5. 18, 19.* For the passover: *the paschall lamb was not to be killed till the fourteenth day of the moneth: Exod. 12. 6. but it was to be taken up on the tenth day, ver. 3.* What was this but to prepare them? The paschall lamb was set apart foure daies before the celebration of the passeover. So in regard of the Lords supper, *1 Cor. 11. 28. Let a man examine himself, and so let him eat,* not first eat, and then examine himself. The like command we may finde for extraordinary parts of Gods worship. When the people were to hear the Word from Gods own mouth, he commanded, *Exod. 19. 10, 11. That they should be sanctified two daies*



daies together, Go sanctify the people to day and to morrow, and be ready against the third day: Joel 2. 15, 16. Sanctify a Fast: and how shall the people be fitted? Sanctify the Congregation. When God was about to bring inexpressible evil upon his people, and would set them an effectual way to prevent it, he bids them prepare to meet him, meet him, but not without preparation, Amos 4. 12. The like command lies upon vows, which are the companions of extraordinary speciall prayer, Eccles. 5. 4, 5, 6. The summe of this first argument, to prove, that the want of preparation doth weaken the worship of God, is this. To want that which God hath commanded as an help to his worship, ordinary and extraordinary, is to weaken that worship.

ship. But to want preparation, is to want that which God hath appointed as an help to his worship ordinary, and extraordinary: therefore to want preparation, is to weaken that worship.

2. The examples of the servants of God agreeable to this command, *Psal. 26. 6. I will wash mine hands in innocency, so will I compassethine Altar, oh God: David* alludeth to a command enjoined to the Priests, who served at the Altar, *viz. to wash their hands and their feet, when they went to do the service of the Tabernacle, Exod. 30. 18, 19, 20.* This no doubt was exemplary to the people, to teach them with what preparation they should worship God, and *David* saith, he will wash his hands in innocency, *i.e.* put away

way the evil of his doings, and then come to worship God, as *Isa. I. 15, 16*. God excepted against their duties, because their hands were full of blood, cruell hands, and must be washed, *2 Chron. 35. 6*. It was *Iosiah*s command, that the Priests should prepare themselves, and sanctify their brethren against the passeover: what a pithy letter did *Hezekiah* write to his Subjects, to fit them for the passeover, *2 Chron. 30*. A letter of instruction, shewing them how they should prepare themselves, a letter of exhortation, pressing them thereto, a letter of consolation, shewing the benefits that would thence flow, and vwhen he perceived the peoples hearts vvere prepared, yet they vvanted some ceremoniall preparation, he vvvas not satisfied, but  
praised

praied to the Lord to heal them.

Notable was *Jacobs* care to fit his family for a day of extraordinary thanksgiving, *Gen. 35. 1, 2.* and if he were so carefull to prepare many, surely he was not carelesse of one, of himself: He said to his household, Put away the strange Gods that are amongst you, and be clean, and change your garments; put away the strange Gods, more open and grosse sins; be clean from more secret sins, change your garments, the frame of their hearts from earthly to heavenly. *Jehosaphat; 2 Chron. 20. 3.* When he was in danger, set himself to seek the Lord, and proclaimed a Fast, turned his face from other occasions, and set it towards that great occasion. From this argument we may reason thus. To

To neglect that which the servants of God have practised, as a way of due worshipping of God, is to weaken that worship.

But to neglect preparation, is to neglect that which the servants of God have practised, as a way of due worshipping God. Therefore to neglect preparation, is to weaken that worship.

3. God hath generally put it into the mindes of men, as a point of wisdom, to make preparation for matters of lesse moment, *Prov. 24. 27.* prepare thy work without, and make it ready for thy self in the field, and afterwards build thine house. When men build an house, they first bring materialls to the hill, (as we say) and then fit and prepare those materialls, that they

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may fit the work intended, and then they build, they do not build without preparation, *Pro. 21.31. The horse is prepared against the day of battell*; the horse is not used in battell out of hand, nor will any ordinary common horse serve for that end, *but the horse is prepared against the day of battell*, by exercising unto warlike skill, by fit keeping, by harnessing. Men prepare their ground by mannuring and plowing, ere they cast in the seed, *Isa. 28. 24, 25, 26. Doth the plow-man plow all day to sowe? doth he open and break the clods of his ground? when he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principall wheat, and the appointed barley and the rie in their place?*

And

And why doth he thus prepare the ground, ere he sowe? *ver. 26.* for his God doth instruct him unto discretion, and doth teach him. Is it wisdom to prepare, ere we build a materiall house for man to dwell in? And is it not much more wisdom to prepare for that house, that it want nothing, which must entertain the God of heaven? *Isa. 66. 1, 2. Heaven and earth are Gods, he hath made them, and they are ready prepared:* but what house will they make for God? The Lord tells them what house he chuseth more then heaven and earth. To him will I look, that is poor and contrite, and that trembleth at my word: a prepared heart to worship God, is Gods house: a poor heart sensible of its emptines of grace, a contrite heart, that is ground

to dust and powder in regard of sin, and a heart that trembles at Gods word, that is deeply affected therewith, and wrought upon thereby.

Let me adde one instance more, which comes a little more nearer to the matter in hand. When we are to come to the house of God, we prepare our bodies, in regard of the company we come unto, we wash our selves, and change our apparell, and see that it be clean, we put on some clothes that were not worne since they were washed, but are prepared in the week for that day, and we should condemn a man of uncomelines & rudenes, of rashnes & indiscretion that should come unprepared in body. Nay, many that go abroad all the week, yet will not come to Church  
on



on the Lords day, and all the reason is, because they have no better clothes : had they new clothes they would come as well as any, and the reason why this doth hinder them, is, because all men take care to come in comely clothes to the Church, and they should be unlike every body. Nay more, they that want comely clothes of their own, do count it a lesse matter to humble themselves to borrow clothes, then to come unhanfomely. Nay, yet a little further, many when they come to the Sacrament, rather then they will not have their bodies prepared, as they think, they will deprive themselves of food, necessary to the comfort of their bodies, they will come fasting, though our blessed Saviour and his Apostles

did celebrate the Lords supper after they had eaten the passe-over, which (I suppose) was a competent meal, for they were to be no more at it, then could well make an end of the paschall lamb. If the body cannot come well into the presence of man without preparation, can the soul come well into the presence of God without preparation to worship him? The body comes to meet men, the soul to meet God: the body men count unfit till it be prepared, and is the soul fit without preparation? shall we make the presence of men of greater consequence, then the presence of God? Beside, the principall end why the body comes to Church, is, that the soul might meet with God, and we trim the handmaid, but not the mistress,

stis, that which hath least use  
in the present occasion, not  
that which hath most, just as if  
you should trim the horse you  
ride upon to Church, but not  
your selves, which were a ri-  
diculous thing. This argu-  
ment therefore doth conclude  
strongly and sensibly. If mat-  
ters of a lesse moment cannot  
be so well done without prepa-  
ration, then not the worship of  
God. But lesse matters cannot  
so well be done without prepa-  
ration, as appears by instance.  
Therefore not the worship of  
God. God will at last day bring  
out mens plowing, to witnes a-  
gainst them, and condemn them:  
and this shall be so sensible and  
plain an argument, that men  
shall have nothing to say. As  
when the Lord said to the man  
that wanted the wedding gar-  
ment,

ment, Friend, how camest thou hither, not having a wedding garment? *What? cometo a wedding and not have on a wedding garment?* The argument was so sensible and plain, that he was speechles. So when God shall say to us, as he will do at the last day, Friend, didst not thou prepare thy ground for thy seed? What? and not thy heart for my worship? This shall be so sensible and manifest an argument, as men shall not be able to say any thing against it, but be speechles.

What is unpreparednes of heart to worship God?

It stands in three things. {

1. Rashnes.
2. Prophanenes.
3. Unaptnes or indisposednes.

1. Rashnes, a rash heart is an unprepared heart, and begins  
the

the unpreparednes of the heart  
 at the highest faculty of the  
 soul, the minde: *Eccles. 5. 2.*  
*Be not rash with thy mouth, nor*  
*let thine heart be hasty to utter any*  
*thing before God.* God hath  
 given a man a power to delibe-  
 rate, and consult with himself  
 about matters, what is fit to be  
 done, and what not fit: how  
 matters may best be done, and  
 how not, and hereby the mold  
 and patern of things is made  
 in the minde, according to which  
 the outward man doth them,  
 and without this a man is not  
 fit to do any thing, (much lesse  
 the vvorship of God) for he  
 doth the same in great part  
 without the soul, is carried  
 thereunto by the force of sense  
 and blinde affection, and here-  
 in representeth the brute beasts.  
 It is called, *Prov. 20. 2.* *A de-*

*vowring of holy things.* It is a snare to a man that deuoureth holy things, and after vowes to make enquiry. When a man deuoures holy duties, performs them at all adventures, considers not time, nor place, nor manner, nor end, such a man is in a snare, the food he hath deuoured is vvithin a net, and hath an hook vvithin it, evil vvill befall him after such duties, anguish in heart, and outvvard trouble. And after vows to make enquiry is a snare; When a man hath vowed, to enquire whether he hath done vvell or no, and to vvish he had his vow in again, vvhere it to do again he vvould not do it, this is rash vowring, and brings a man into a snare, he should have better considered aforehand: *Eccles. 5. 6.* Say not thou  
before

fore the Angel, It was an errour, why should God be angry at thy voice? do not so vow, as that afterward thou should'st have cause to say, thou wert mistaken, that vvere to make God angry vvith thee. To vvorship God rashly, is not to consider of six things before vve go about any part of Gods solema vvorship.

1. The persons worshipping.
2. The person vvorshipped.
3. The vvorship it self.
4. The means of assistance and acceptance.
5. The manner.
6. The end.

1. We must consider the persons that do worship, *Eccles.* 5. 2. By this argument the spirit of God dissuades from rashnes in praier or vows. We are on earth, dust and ashes, base and vile,

vile, that considered, would make us more serious and weighty. So *Abraham*, when he was further to speak unto God, doth consider he was but dust and ashes, *Gen. 18. 27. Job* also, *chap. 40. 40.* When he was to converse with God, acknowledgeth his own vilenes, *Behold, I am vile*, this consideration doth stirre up our humility, yea and our repentance, for we cannot think of our vilenes, but we must be put in minde of our sinne, which hath had the chief hand in it?

2. We must consider the person worshipped: *Eccles. 5. 2. Be not rash with thy mouth, Why? God is in heaven, thou hast to do with an high, holy, powerfull God; thou canst not be too serious and deliberate.* So *Abraham, Gen. 18. 27. I have taken*



taken upon me to speak to the Lord,  
who am but dust and ashes : God is  
the Lord, a person of greatest  
place and authority, *Abraham*  
bust dust and ashes, great diffe-  
rence between dust and ashes,  
and the Lord : this considerati-  
on will further our reverence,  
and respect of God, yea and  
our repentance ; the geater God  
is, the greater is our sin against  
him : when *Iobs* eie did see God,  
*chap. 41. 16. i.e.* he had a clear  
knowledge of God, he abhor-  
red himself in dust and ashes.  
It will help our faith also ; God  
having a power above us and  
others, can do that for us, which  
neither we nor others can do.

3. We must consider the  
worship it self, whether it be  
ordinary or extraordinary, more  
or lesse solemn, for more is re-  
quired in the one, then in the  
other,

other, and what part of ordinary worship it is, we must consider; for beside the heart, which must be imploied in all, we have more speciall use of the ear in hearing the Word, and the hand, and eie in the supper of the Lord: and by the well using of them, our hearts are helped; the worship of God is a separate way, an holy way, a way above an high way, *Prov.* 15. 24. a way of converse and communion with God.

4. We must consider the means of assistance and acceptance, the Lord Jesus Christ; we have no ability of our own to worship God, nor have we any worth to commend our duties unto God, when we have done them: this consideration will stirre up our humility and faith; our humility, for we have

no strength of our selves to do any good, nor is there any thing in us that can procure favour and acceptance of Gods hands of what we do, and they that have no strength nor worth, had need by faith depend upon him that hath perfection, *Heb. 11. 4.* Faith, depending upon Christ for assistance and acceptance, did make *Abels* sacrifice excell *Cains*, which, it may be, did not exceed in matter.

5. We must consider the manner of Gods worship, how God will be worshipped, with inward affections and the life of them, with willingnes and cheerfullnesse, with reverence, love, humility, repentance, faith, *Eccles. 5. 1.* be more ready to hear, then to offer the sacrifice of fools, *i. e.* do not satisfy thy self with an outward performance.

ance of duty, or with some other service beside that in hand, which thy self dost fancy, which a fool may do, one that hath no spirituall understanding, but be more ready to hear, attend and give thine eare unto the present ordinance, which doth argue inward reverence and affection.

6. We must consider the end of Gods worship, which is double, { His glory.  
{ Our good.

His {imme-} then in other  
glory {diatly,} works, which  
more {fully} yet honour God.

Our good, the good of our souls

more } imme- then in other oc-  
diatly, } casions wherein  
fully } yet is a blessing.

If we consider not of these things before we worship God, we are rash and not prepared, and

and the more serious, solemn and set any worship is at any time, the more must we consider of them.

2. The second part of an unprepared heart, is prophanenes or unholines of heart. Prophanenes and unholines are all one, *Ezek. 22. 26. They put no difference betweene the holy and prophane: the holy and prophane are contrary, therefore these two, unholy and prophane, are all one, and un sanctified and unprepared are all one, for prepared and sanctified are all one. 2 Chro. 29. 19.* An heart is prophane, common or polluted two waies, in relation to the worship of God.  
1. When it lies under an act of sin unrepented of. Sin doth pollute and defile, *1 Cor. 6. 17. touch no unclean thing. cap 7. 1. Let us cleanse our selves from all filthines*

*filthines of flesh and spirit: sin is the unclean thing, and doth defile, for it takes the soule from God, which was set apart for him, and from the holy way, and nothing but repentance will wash away this defilement. Ier. 4. 14. O Ierusalem, wash thine heart from wickednes, how long shall thy vaine thoughts lodge within thee? To come therefore to worship God with sin unrepented of, is to come with a defiled heart, Ezek. 23. 38. they have defiled my sanctuary, and prophaned my sabbathis: and how doth he prove it? ver. 39. for when they had slaine their children to their Idols, then they came into my sanctuary to prophane it: they came from their Idolatry unto the sanctuary of God without repentance,*

penitance, and so they profaned it, by making no difference between it and an unholy place, and especially did they first defile their hearts, by making no difference between an holy &unclean heart. *Numb. 9.7.* *We are defiled by the dead body of a man : why are we kept from offeringe an offeringe to the Lord in his season amongst the children of Israel? that uncleannes was a sinfull uncleannes, though ceremoniall, hindring them from preparednes unto the passeover till they were washed: shadowing out that defilement we get by touchinge sin and sinners, which are dead things; Exod. 2. 48. No uncircumcised person sha'l eat thereof, uncircumcision was a sinfull uncleannes, that did unfit them for the passeover, and to this the Apostle*

stle alludes when he speaks of preparednes to heare the word, *Iam. 1.21 Lay aside all superfluitie of naughtines*: the fore-kin was a superfluitie, therefore to be cut off: so sin is a superfluity: wee may well spare it, and it must be cut off w<sup>h</sup>en wee come to heare the word, if wee would be clean.

2. The heart is then unclean and prophane, when it comesto worship God, not having laide aside earthly thoughts, and affections, these thoughts and affections are common, not set apart untio Gods worship, therefore do defile the heart in Gods worship, because they make it common, when it should be set apart for God. Common is as well opposed to holy, as sinfull, *1. Sam. 21.4. There is no common bread under my hand, but hallowed,*



hallowed, common or ordinary bread in comparison of hallowed bread, is unholy, and so common ordinary thoughts and affections, in referenceto holy worship, are prophane and unholy, and make the heart a prophane vessel. *Nehe. 13. 17. Nehemiah* did contend with the Nobles, because they did prophane the sabbath: How did they prophane the sabbath? *viz.* in suffering wares to be sold, and tradesmen to be imploied in their trades on the sabbath-day, much more did they that were imploied in them prophane the sabbath, and especially their hearts, by intermedling with such occasions. *Isa 58. 13.* Thou shalt not do thine owne wayes, nor finde thine own pleasure on my holy day; the day and duties are Gods, therefore

fore the workes and word, yea and thoughts and affections too, must in a speciall manner tend to God upon that day. This was shadowed by Gods command to Moses, when he drew nigh to the bush, where God did manifest himselfe in glory (setting the bush on fire, yet keeping it from being consumed) put off thy shoes from thy feet, *Exod. 3. 5.* why? For the place whereon thou standest is holy ground. Those shoes, those affections whereby wee tread upon the earth, converse with men, and with earthly occasions, must be put off when wee come to Worship God, else they will make our hearts unholy and uncleane, because common.

3. A third part of the unpreparednes of the heart, is, unaptnes or indisposednes: suppose a man  
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lie under one sin unrepented of,  
and lay aside wordly thoughts  
and affections, yet experience  
proves a man may be unwilling  
and backward to the Worship  
of God, or may have an in-  
differencie, or carlesnes of spirit,  
that he could as well let it a-  
lone as do it, a spirit of luke-  
warmenes, that doth neither  
strongly incline to the Wor-  
ship of God, nor from it,  
but stands in a middle way.  
This unaptnes is not only a  
want of Grace (without which  
a man wants a will, for God  
works the will: till God worke  
a will in a man to that which  
is good, he hath none) but  
also a want of readines in  
grace to be put in exercise  
in Gods worship, by reason  
of spirituall sloth: the case of  
the wise virgins, who by rea-  
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son of their slumbring, had their lamps to trim when the bridegroom was comming, ere they could be prepared, the orbe of grace grew low, and so their lampes of profession did burne obscurely, they awaking and using the meanes, got supplye of oyl from Christ, and so their lamps recovered their brightnes; and the want of that which Paul calls upon *Timothy* for, *2. Tim. 1. 6. Stir up the gift of God*, there are gifts and graces, but they are like fire in the ash-heaps, not fit to kinde and flame the ordinances of God being put to them, because the ashes of security lye between grace and the ordinances of God, unblowne away. This we finde in *Jacobs* preparing of his family, *Gen. 35. 2. First, put away the strange gods,*  
that

that was all manifest and open sinne. Secondly, be ye clean, *i.e.* from all ceremoniall pollutions. Thirdly, change your garments, not onely put off those they had on, but put on others. The garments of the soule are the dispositions of the soule, *Isai.* 61.3. a garment of praise is opposed to a spirit of heavines; a spirit of heavines is a sad or mournfull disposition, a garment of praise on the contrary is a ioyfull and thankfull disposition. We must change our garments, put off our earthly and worldly dispositions, thoughts, desires, cares about the world, and not there rest, but we must be clothed with heavenly thoughts, affections, graces, have them in a readiness to expresse themselves in the worship of God.

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This is the wedding garment, spoken of, *Matth. 22.2.* for by the marriage feast there, is meant all the ordinances of God, word, sacraments, prayer, for in all doth God give our soules liberall and honourable entertainment, doth set all his dainties before us, with great solemnity; the wedding garment is our fitness and disposition unto the ordinances, by reason of certain heavenly suitable dispositions in a readiness in our soules, appearing to Almighty God, and in measure to the godly, by our outward carriage and behaviour. If we take Christ for the wedding garment, as some do, how doth he fit us for the ordinances, but by imputing his righteousness unto us: which is our worth, and communicating to us heavenly

venly dispositions to make us meet. They that put on wedding garments, do first put off their ordinary common apparel, and then put on comely pleasant apparel meet for such an occasion: so when we come to the feast of Gods ordinances, where God is the feast-maker, and Christ the feast, and Angels entertainers, and attenders; we must not onely put off our ordinary and common affections, but we must put on such affections as are meet for the ordinances of God, sanctified and holy affections for holy duties, as reverence, humility, love, repentance, faith, these in a readines do make the heart apt and disposed, and these not put on by new care and diligence in use of meanes and dependencie upon Christ, do make

us unapt and indispoled, and so unprepared. If a man take not care to stirre up holy thoughts and holy affections, when he cometh to the ordinances of God, he hath an unprepared heart, because his heart having no holy affections ready to meet and close with holy duties, hath no fitnes unto them, because no present ready suitablenesse unto them. It is one thing to have grace in the heart, another thing to have it ready for exercise, and so it is one thing to have a generall fitnes for the ordinances, another thing to have a particular and present fitnes at this and that time, for this and that ordinance. A childe of God that hath grace in his heart, hath a generall fitnes for the ordinances, because the same holines that



is in the ordinances, is in his heart, and they must needs fit one another but the same childe of God, if his grace be not fit for exercise through some impediment, at a particular time and in a particular ordinance, may want a perfect and particular fitness for that ordinance. If this were not so, a childe of God could never performe any duety unworthily, as to bring speciall judgements of sicknes, weaknes and death upon them, as the *Corinthians* did, 1 *Cor.* 11. 30. for a particular act of unworthy receiving; for God doth not so correct for unavoidable infirmities, but for carelesnes, for God did not so afflict them at other times, there was some difference therefore betweene them at that time, and at other times,

the difference was not in the frame and habit of grace, for then they had not been truly godly, therefore in the exercise of grace : see it in an example. There is a generall affection in fire allwayes to burne, but suppose fire be covered over with ashes, it is not fit to burne in that present state, because it hath a present particular hinderance, but when that is removed it will actually burne: so Gods grace in our hearts hath a generall fitness to worship God, but when a spirit of security and sloth lyes upon the soul, if ye bring the soule to the word, to prayer, it hath not a present fitness for grace, is not ready at this time to be exercised, because hindered by security and sloth, and therefore unprepared till that be removed.

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Let us recollect what hath been said. An unprepared heart to worship God, is,

1. A rash heart, that doth not consider what a poore creature it is that doth worship, what an high and holy God he is that is worshipped, what an holy and high way Gods worship is, that Christ is our strength and acceptance, that God will be worshiped inwardly and spiritually, that Gods glory and our soules good must be our speciall aimes in Gods worship.

2. An unprepared heart, is a prophane heart, that comes to worship God in sinne unrepented of, or in worldly thoughts and affections.

3. An unprepared heart, is an heart indisposed to exercise grace, to put forth holy and

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gracious affections in the worship of God.

*Quest.* It followes in the next place, that we make enquiry after the reason, why unpreparednes of heart doth weaken our worshiping of God, or the manner how it doth it?

*Ans.* An unprepared heart doth weaken the worship we performe, three wayes.

1. As it makes the soul an unmeet instrument to worship God. If the soul cannot be fit to worship God without preparation, then unpreparednes makes it unfit. But the soul cannot be fit to worship God without preparation. That I shall make manifest many wayes.

1. Take the soul in the best preparation, when the soul hath walked in all the preparing way of God, and taken all the paines that

that humane frailty allow, it will be but in measure fit, because there will be but a measure of grace and readines to exercise grace in the heart, perfection of these alone will bring perfection of fitness to worship God. We on earth pray that we may doe Gods will as it is done in heaven; onely they that are in heaven are a perfect patterne of worshiping God. Nay I appeale to the experience of the people of God, when they have endeavoured to renew their repentance, to pitch their thoughts and affections upon heavenly things, to stirre up their graces, and doe looke upon the r preparation with eyes awaked and cleare sighted in measure, doe they not see but little preparation & rather what they want then

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what they have, there is such difference between the one and the other. If the soul prepared hath but a measure of fitnes, yea but a small measure, then a soul without preparation cannot be fit at all.

2. We cannot be fit to worship God without preparation, because we continually disfit our selves between time and time of Gods service. In the generall, the flesh doth lust against the spirit uncessantly, *Gal. 5. 17.* As grace doth make a man willing to worship God, and desirous to be imploied about that; so corruption, on the contrary, doth make a man backward thereto, nay forward to sin, this is that *Paul* saith, *Rom. 7. 21. When I would do good, evill is present with me.* When his regenerate will chuseth good,

good, his unregenerate will out of hand chuseth evil. And the effect of this lusting of the flesh against the spirit, is this, (saith the Apostle) ye cannot do what ye would, though there be a will to be prepared for duty, yet the corrupt will, will hinder the act of the regenerate will, or at least weaken it. More particularly, we do continually unfit our selves for the worship of God two waies.

1. We sin continually in all our actions, and every act of sin doth strengthen the habit, and weaken the contrary habit of grace. Not only we do sin necessarily and unavoidably, but through carelesnes, for want of watching to avoid occasions, and to take hold of advantages against sin. And the more of the will in sin, the lesse opposition

tion it meeteth with all, the more doth it gather strength, and weaken grace, because grace is lesse exercised, *Isa. 59. 2.* *Your iniquities have separated between you and your God:* Sin doth not only separate us from God, as a fountain of comfort, but as a fountain of grace, so that the more we sin, the lesse communion we have with God in grace, and the lesse communion we have with God in grace, the more unfit to worship him. It fares with us in this case, as with *Samson*, when he had given way that the hair of his head should be cut, which was to break his covenant, (a sin rather of carelesnes, then of presumption) he thought to have risen up, and gon from the Philistines as at other times, but he knew not that God was departed from him:



him: for he had bereaved him of his strength: So when we have been carelesse of our watch, as we generally are, and have let loose our thoughts, affections, speeches, we think to pray, hear, meditate, with the same spirituall life and strength, that we have formerly done, but we know not that God is absent from our hearts, and so our strength is absent.

2. We do specially unfit our selves for Gods worship by the use of our callings, and the comforts of this life. Neither our callings nor outward good things do of themselves unfit us to worship God, for God would not then have given man a calling, and set him in midst of outward comforts in innocency. But we abuse our callings and comforts, to make us unfit

unfit for Gods worship, and that we do three waies.

1. We spend too much affection upon them.

2. Too much time.

3. Too much labour.

1. We bestow the strength of our affections upon our callings and outward comforts, contrary to that of the Apostle, *1 Cor. 7. 30, 31. and they that buy, as if they possessed not : and they that use the world, as not abusing it :* teaching us a weaned affection from them ; we should be in regard of setting our hearts upon them, when we are in the midst of them, as if we wanted them. But we not only use them, but let our hearts go into them, we too much care about them, when we want them, which made our Saviour take so much pains with his Disciples,

ples, *Matth. 6.* from *ver. 25.* to the end, to prevent this : did not care make *Martha* unfit to hear our Saviour, yea so change her into care, that she would have hindred *Mary* also, yea and charged it as a neglect upon our Saviour himself, that he did not relieve her in this immoderate care ? *Luk. 10. 40. Master, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me ;* her immoderate care made her think that *Mary* had too little care, and our Saviour also. Is not the reason rendered, why cares immoderate do unfit us for Gods worship ? *Luk. 21. 34. Take heed that your hearts be not overcharged with surfeiting and drunkennes, and cares of this life.* Immoderate cares are to the soul, as a surfet of drink, too much

much drink unto the body, the body is overcharged with it, and so unfit for occasions: so the soul is over-burdened with immoderate cares, therefore unfit for a farther weight of Gods worship. Why do cares choak the seed of the Word, *Matth. 13. 22.* but because they choak the soil, draw away the strength of the heart and affections? When we are about our callings, and enjoy the comforts of this life, we lose our hearts in love and delight, and if they have the strength of our joy and desire, God cannot have it also. *No man* (saith our Saviour) *can serve two masters, for he will love the one, and hate the other, Matth. 6. 24. Ye cannot serve God and mammon.* If these worldly good things have the best of our love, God cannot also.

also have it. If we be at any time busied about the worship of God, our hearts will go after our covetousnes, the good things we have coveted will have our thoughts and affections, when God should have them.

2. We bestow too much time upon our callings: *Psal.* 127.2. *It is vain for you to rise early, to sit up late,* shewing that ordinarily our care is to gain all time for our callings and occasions, hardly can we spare time daily for the worship of God, and when the Sabbath doth approach, all the time that we can any way get, we lay hold of, lest God should have too much, no time will be allowed for preparation, not only so long as light will permit men, will they be labouring about their

their callings on saturday night, but so long as sleep will suffer them : when we are counselled, *Ephes. 5. 16.* to redeem the time, part of the meaning is, out of the hands of our callings, unlesse we can prove that they do not take up too much time, *Luk. 14. 18, 19.* The foundation of their refusing to come to the supper, the ordinances of God, was this; they could not spare time from their callings.

We bestow too much pains and labour about our callings, too much spend the vigour and strength of our bodies, that they become unfit to serve our souls in the worship of God. What means our sleepy praiers every night in our families, but the over-wearying of our bodies? What means our sleepy Sabbaths, but the overti-  
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ring of our bodies on the week daies ?

3. We cannot be fit to worship God without preparation, because of Satans continuall main endeavour to make us unfit for Gods worship ; Satan is more Gods enemy then ours, because God stands more directly opposite unto him then we do. God is the greatest good : Satan is the greatest evil. What is more opposite to the greatest good, then the greatest evil ? We have somewhat like Satan, therefore he is not so great an enemy unto us : God is altogether unlike him, and contrary to him, therefore he is an utter enemy to him ; so that though Satan will endeavour to unfit us for our own callings, yet chiefly for Gods worship, for that doth most concern Gods glory,  
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and in that he doth more immediately and fully oppose God. When did Satan put that thought into *Judas* heart of betraying Christ, but when the passeover did approach? And experience tells the godly, that they have never more confusion of thoughts, then when they desire to meditate and to fit themselves thereby for prayer.

4. Unpreparednes of heart doth weaken the worship of God performed by us, as it doth hinder the breathing and working of the spirit in our hearts. If the spirit assist us not, we shall but weakly worship God, therefore it is said to help our infirmities in prayer, and so in other duties, *Rom. 8.26*. Whereas the burden of duty is too heavy, the spirit  
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of God doth help to lift the burden. If the soul come unpreparedly, the spirit of God will not ordinarily assist.

1. Because a lesser breathing of the spirit is neglected: and will the spirit lay out more, when lesser is not prized and improved? The spirit of God doth allwaies move and provoke the soul unto all the will of God, and therefore unto preparation, if men therefore come without preparation, they come with neglect of the spirits motion unto preparation; and if lesse of the spirit be not improved, will he be lavish of more assistance?

2. The spirit will not ordinarily assist the unprepared heart, because it is out of the way and road of the spirit: the spirit of God is a spirit of promise, *Eph.*

I. 13.

**I. 13.** and is therefore conveyed to the soul in a way of promise, but the unprepared heart is out of the way of promise, and therefore out of the way of the spirit. Indeed the spirit of God will sometimes meet an unprepared heart in a duty, but it goeth out of the ordinary way at such a time, as it must do when we are out of the way; the spirit of God must first come out of its ordinary way to us, ere we can get into our way; but the effect of the spirit meeting a soul unprepared, is to make it ashamed of unpreparednes, and more watchfull thereunto for time to come.

**3.** Unpreparednes of heart doth weaken our worshipping of God, as it doth give advantage to Satanto interrupt and hinder

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us in the same. To what end serves preparation? is not this a main end to prevent impediments in worship, and Satan the master of them? When the Apostle, 1 Pet. 5. 8. would have us be vigilant, upon this ground, that Satan walketh about, seeking whom he may devour, doth he not give us to understand, that the more carelesse we are, the more advantage Satan hath against us, and the more watchfull we are, the lesse harme can he doe us? This was our Saviours counsell to his three disciples in the garden in the very houre of temptation, *watch and pray, that ye enter not into temptation*, implying, that it is not sufficient for the preventing of Satans temptations to performe duties, unlesse we adde watching, that we be fit

to performe them. It is not duties that weaken Satan, but duties performed in the power of the spirit, *Gal 5.16. walke in the spirit, and ye shall not fulfill the lusts of the flesh*: so much, as we expresse the spirit, we oppose sin and Satan. The devil makes great advantage of duties, of mens hearing, reading, praying. Into whom doth he enter, with the unclean spirit, but into the house that is swept of grosse and foule sinnes, and garnished with common gilts and performances of duties? The scribes and Pharisees made a cloke of their long prayer to cover their oppression. The devil himself will sometimes put on the forme of an Angel of light: and herein doe his instruments imitate him, as a way of more effectuall deceiving, *2 Cor. 11.13,*

14, 15.

14, 15. so that duties performed unpreparedly do more advantage Satan then otherwise.

But that we may see more fully how unpreparednes of heart doth give advantage unto Satan, let us enter into some particulars.

1. The heart unprepared is indisposed unto good duties, hath no readines unto them, but disposed unto other things, unto sinne, or unto worldly occasions: the soul is ever working, because it is sometimes indisposed to good duties, it is not therefore indisposed to every thing else, but it stands inclined to other things. Now no disposition of the soul is so contrary to Satan, as a disposition unto that which is good, for that is Gods image, and the devil can make least advantage of it,

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for though he make great advantage of good duties, yet for the most part it is when the heart is indisposed; but when the heart is unprepared, and so hath no readines unto that which is good, but rather unto other things, it doth come nearer the devils disposition, and so gives more advantage to Satan; it is more fit to close with his suggestions, and unfit to resist them.

2. When the heart is unprepared, the spirit of God is withdrawne, for that is the principall cause of the unpreparednes of the heart, the absence of the spirit, and if the spirit be absent in any measure, the greatest enemy and opposite of Satan is absent, the light and power of the soul is absent, light to discerne Temptations, and power

power to resist them; and if Satan hath the advantage of the darknes and weaknes of the soul, hath he not great advantage?

3. Unpreparednes of heart doth weaken the grace of faith, whereby we should draw strength from Christ, both to perform duty, and to resist Satans temptations in duty. The ground of faith is the promise: unpreparednes of heart doth take the soul out of the way of the promise, therefore takes away the ground of faith; and faith being weakned, Satans temptations are strengthened, for faith is the shield that quencheth the fiery darts of the Devil, *Ephes. 6. 16*. The lesse use of faith in the heart, the more fire in Satans temptations.

4. As unpreparednes of heart doth weaken faith, so at the same time it doth weaken the comfort of the soul, and bring in doubts in the room thereof: so much want of faith in the heart, so much want of comfort: if the soul be out of the way of assistance in duty, as in unpreparednes it is, what comfort or chear can it have to go about the worship of God? It will be full of doubts and fears, and that will be Satans advantage, for as the joy of the Lord is our strength, *Neb. 8. 10.* so the sorrow of the heart, and doubt of the heart, is the weakness of the heart, and that is Satans advantage. The heart already doubting, is fit to have doubts multiplied by Satan, the doubts of the soul do darken the soul, and so Satan may with lesse



lesse notice and discerning  
scatter his temptations in the  
heart.

*Vse.* This doctrine doth  
prove foure things.

1. The fall ; The worship  
of God cannot be so well per-  
formed by the servants of God  
without preparation, a signe  
they are not alwaies fit to wor-  
ship God, a signe of their im-  
perfection : and imperfection is  
a signe of their fall. Did God  
send us out of his hand imper-  
fect ? If we were perfect, we  
had no unpreparednes unto that  
which is good. God made us  
in his image and likenes, and  
Gods image is ready and free  
unto that which is good: we  
are not therefore as we were  
made. Hence the Apostle saith,  
we are his workmanship, cre-  
ated in Christ Jesus unto good

N 3      works,

works, *Ephes. 2. 10.* our first creation unto good works, was not in Christ Jesus: but before we can have any disposednes unto that which is good, we must be created again through the power of the Lord Jesus: we are not therefore the same creation we were at first, but have lost it: and the signe hereof we carry continually about us, an unreadines to that which is good.

2. The evil of the fall. What greater evil, then to be allwaies out of frame to what is good, any further then the heart is set in temper? All evils of punishment do spring from the distemper of the heart, and are appointed to punish that, therefore that is greater then them all. It is the Lords greatest good, and so his greatest glory  
to

to be allwaies disposed unto good, and never unto evil. And it is the greatest evil that the fall hath brought upon us, that naturally we are allwaies disposed unto evil, but never unto good, and when we are regenerate, we are allwaies more ready unto evil then unto good.

3. The miserable estate of unregenerate persons, such as are in the same estate wherein they were borne. If Gods people that are new creatures, that have Gods image renewed in them, cannot be fit to worship God, till they have prepared their hearts, and stirred up grace unto particular act and exercise, how should they be fit to worship God that have no grace at all, no generall rediness? Unregenerate men may read, pray, hear the word, re-

ceive the Sacraments, but they can never be fit for those duties, whilst they remain in an unregenerate estate. And what a misery is it to be unfit for Gods service, which is the best work we can do, a work we shall never repent of, a work that tends to Gods glory, and to our best good? And the misery is the greater, if we consider, unregenerate men are fit for any thing else, but to serve God: fit for their own occasions, fit to sin against God, they are wise to do evil, but to do well they have no understanding, *Jer. 4. 12.* put the case that a subject should finde himself fit to do any busines of his own, yea also fit to warre against his Prince, but unfit to do him any service: would he not think himself in a miserable temper? Nay, suppose

pose a man should finde himself unfit to do for the best friend he hath in the world, that which he would have him to do, and what might pleasure and honour him, but fit to do the minde of his greatest enemy, would he not think himself in an evil and lamentable temper? So it is with unregenerate men, they are fit to do their own occasions, fit to do against Gods minde, and against Gods honour, but unfit to do for him, yea fit to do for their greatest enemy, Satan, but unfit to do for God their greatest friend: and is not this an evil temper? who would rest in this condition?

4. The necessity of regeneration unto glory. If Gods worship cannot be so well per-

N 5      formed.

formed without particular preparation, then it cannot be performed well at all, where there is no preparation, as in the unregenerate there is not. And can they be fit for heaven, that are not fit for Gods service? What? fit for wages, and not fit for work? They that partake in the inheritance of heaven, have it among them that are sanctified, *Act. 26. 18.* and what is it to be sanctified by faith in Christ Jesus, but to be set apart unto God and his service, to be purified for Christ, zealous of good works? *Tit. 2. 14.* Change of place will not change the disposition of the soul, no not heaven it self, could an unregenerate man come thither, no more then a man comming from hell, and relating his experimentall knowledge of the  
torments

torments there, would change the soul, *Luk. 16. 31.* If therefore men be unfit for the service of God here, they will be much more unfit for the service of God in heaven, where more perfection, and continuall worshipping of God is required.

2. To reprove the usuall and ordinary, generall and common unpreparednes of Gods people unto Gods worship. It is not the fault of some particular Christians onely, but of all the people of God generally, and their fault it is not, at some particular times onely, but ordinarily. No one thing, I am perswaded, the godly are more failing in, then in preparing themselves for Gods worship. They cannot be ignorant that it is a way of Gods command, and a way of promise, therefore of advantage

advantage and benefit unto them, therefore in neglecting it, they sin against Gods sovereignty, and their own good. Do not the practices of Gods severall servants in Scripture cast shame upon them? Nay, do not their own consciences reprove them, when they are out of temper in holy duties, and cannot finde God? Do not their consciences whisper to them, and tell them that they may thank their unpreparednes? Nay, doth not the thing it self deeply reprove them, and take away all excuse? what, come unprepared to Gods worship? Suppose that God would not at all hide himself, when his people come unprepared to his worship, and they were sure of so much; yet were it their fault to come unprepared: should not they



they suit themselves according to the presence they come unto, and the work they go about? Doth not reason teach as much? Can we without fault lesse prepare for eternall waies, for waies that concern Gods glory, and our good most, then for other matters? Gods worship is an eternall way: though this and that particular worship of God be not eternall, yet some worship of God is eternall, and shall remain with us for ever in heaven, and all the worship of God doth tend more to Gods glory and our good, then any thing else; yet we prepare more for any thing else. More particularly we are to be reprov'd for sundry things that tend to our unfitting to the worship of God.

1. The godly do not remember

ber the sabbath in the week day. That remember, which the Lord hath prefixed before that commandement, rather then any other, doth imply, as a necessity of speciall remembrance of that, so an easines to forget that, a difficulty to remember it, or else the Lord would not have set this remember before it. And if the godly consider, they shall finde, that the Sabbath comes seldome into their mindes the week thorow, though it be the most solemne day in the week, and of more weight then all the dayes in the week.

2. The godly do not ordinarily keepe up their watch, and so advantages for grace are overslipped, and sinne is committed through carelesnes, which doth exceedingly unfit  
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the heart for Gods worship: sinne makes grace unto the performance of duty as a knife to cut without an edge.

3. They do not spiritualize their callings and earthly businesses, by going about them in the strength and wisdom of the spirit of God, and propounding Gods glory as their aime and end, and making some spirituall use of passages therein by meditation, often raising up their thoughts and desires to heaven, so that they grow earthly and carnall, like the occasions they meddle with, and so unfit for heavenly and spirituall worship.

4. The times of their vacancie from their callings, and of libertie, they spend in empty and unprofitable wayes, letting loose their thoughts and speeches

es unto vain and empty things, which tend to no profit, and so the heart is more empty: whereas if the people of God would but season the times of their repast and recreation, with some sprinklings of good discourse, as salt, or winde up the same with some good discourse, or with prayer, or with some heavenly thoughts, their bodies would be more fit for Gods worship, and their spirits not the more unfit.

5. The people of God do their worldly occasions unto the utmost period of time, on the Saturday night, that sleepe will allow them to take, and doe not improve their time that day, that they might get their occasions dispatched, and have some time to prepare their hearts.

Herein

Herein, I perswade my self, the godly that use our Saturday markets, do exceedingly faile, in that they do come home so late, not through necessity of busines, but carelesnes, much time is spent on that day which they can give no good account of, when they come to recollect themselves. Nothing but sleepe doth part the Lords day and their dayes with them, beside ordinary duties. Will sleepe change the frame? No surely, but as they left with the world last when they went to sleepe, so they shall meet with that first when they awake in the morning. That which may the more reprove the godly, is the consideration of a treble cause of this unpreparednes.

1. The difficulty of it: it is an harder matter to prepare the heart,

heart, then to performe a dutie, for the godly do not ordinarily neglect duties, but they ordinarily neglect to prepare their hearts: were it as easie to prepare the heart, as to performe duty, they would doe that as well. And if difficulty hinder, is not spirituall sloth the cause? and what more lothsome, then to neglect that which might exceedingly tend to Gods glory and their good, for want of taking a little paines?

2. A second cause, why the godly doe no more prepare themselves, is, an opinion that a little preparation will serve: for if they did not thinke a little would serve, if they were perswaded that God would not take a little well, they would prepare more. And if this opinion did spring from meere ignorance,

norance, because they know no better, it were lesse matter; but it doth spring from heedlesse-nes, and carelesse-nes, because they do not attend to, and consider of the light they have, for did they but consider the command of God, the practice of the servants of God, and their own practice in other matters, they cannot but know that a little preparation will not serve.

3. A third cause, is, confidence in duties done: did they thinke duties would do them no good without preparation, they would more prepare: but they thinke, if they pray, heare, read, receive the Sacrament with any hearts, these duties will helpe their hearts. What is this but to make idols of the ordinances, to make gods of them,

them, to thinke they can helpe our hearts without any further helpe? onely God can helpe the heart without any other helpe, no ordinance can helpe our hearts without the helpe of other ordinances. As the godly are to be reprov'd for their unpreparednes in ordinary ordinances, so especially in extraordinary, a frequent fault with the godly, and, it seene in nothing else, yet in the fruitlesse-nes of such duties. It is a sin to come unprepared unto ordinary ordinances, but a double sin to come unprepared unto extraordinary ordinances. It is a taking of Gods name in vain to come unprepared to ordinary worship, but it is a taking of Gods name in vain, in an high degree, to come unprepared to extraordinary worship. Hence



Hence God doth often make them to be of contrary effect, straitning, hardning burdensome, wearisome.

3. To provoke the godly to take heed of unprepared worshipping of God, my doctrine is argument sufficient. It will weaken the worship we performe, and we cannot serve a better master, nor do better worke, and therefore no where better bestow the strength of soul and body. I know if thou have the spirit of a childe in thee, the spirit of reverence, and the spirit of love, and thou know aforehand what would helpe or hinder thee in the worship of thy heavenly father, thou wilt avoid the one, and use the other. But because the wise man saith, *Eccles. 12. 11.* that *the words of the wise are as nailes fastned*

*fastned by the masters of the assem-  
blies,* and consequently the more  
loose any naile of wisdome  
sticks in the heart of the godly,  
the more and harder blowes  
must be given, and because it  
will be confessed that this word  
of wisdome ( preparation for  
holy duties ) hangs loose in  
the hearts of the godly, there-  
fore by force of argument I  
shall endeavour to fasten it : I  
will use a double motive, one  
from the evil of unprepared-  
nes, another from the benefit of  
preparednes.

1. Consider the evil of un-  
preparednes. 1. It is a tempt-  
ing of God. What is it to tempt  
God, but to move him to go  
out of his own ordinary way ?  
*Math. 4.6,7.* when Satan wil-  
led our Saviour to cast himself  
from the pinnacle of the temple,  
upon

upon this ground, that God would give his Angels charge over him, our Saviour answered him, *Thou shalt not tempt the Lord thy God.* Wherein should our Saviour have tempted the Lord by casting himself down? because that was not the ordinary way to go down, and therefore not the ordinary way of preservation, we may gather that from the devils leaving out part of the scripture [ *in all thy wayes* ] without which it would not have served his turne. The like is here, thou comest to an ordinance to finde God, to get good to thy soul, with an unprepared heart, thou now putst God to go out of his way, or at least temptest and triest the Lord, whether he will go out of his way or no, for if he meet with thee, and do thy soul good

good at this time, he must go out of his ordinary way, for his ordinary way of meeting the soul, is preparation. It is a greivous sin to tempt God.

1. It is a presuming of Gods mercy and goodnes, that he will be good above all he hath revealed, which doth imply a secret unthankfullnes for Gods mercy revealed, as if that were not enough; for if it be enough, why should we presume of more?

2. It is a lording it over God, instead of subjecting our selves unto him: when thou preparest, thou subjectest thy self to Gods will; but when thou comest for Gods blessing in unpreparednes, thou desirest and expectest that God should let go his own will, and stoop to thine: God saith, thou shalt have

it

it in unpreparednes, thou sai'st in unpreparednes; his will is thou shouldst prepare thy self, thy will is to be unprepared, and thou lookest that God should stoop to thy will, for thou comest for his blessing in a way of thine own will.

3. It is a falsifying of Gods truth. God saith, he will bow his ear to the prepared heart, *Psal. 10. 17.* We say, God will draw near to us, though unprepared, and this we professe when we come unpreparedly to seek God: we might as well say, God indeed hath said, he will bow his ear to the prepared, but he will not stick to his word, he will go from it.

2. The godly complain they cannot meet God in ordinances, they do not affect, move, work upon them: here is the cause

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we

we are not prepared, and so we are like the deaf adder, (*Psal.* 58. 4, 5.) upon whom the charmer cannot prevail, charm he never so wisely, because his ears are stopped. A man findes no sweetnes in his meat, the reason is, not because his meat is unfavoury, but because his taste is distempered: the Ordinances are sometimes sweet, and would allwaies be so, were the souls palate allwaies in the same temper.

3. The godly complain they cannot profit, they get no strength by Ordinances, corruptions are still strong, and grace unready for exercise: Let me ask a question, Why doth not meat nourish some bodies? Because they do not digest it. Why do they not digest it? Because their stomachs are

are not prepared, though the meat may please the appetite well : so the heart may be affected with the Word, may purpose, and resolve upon obedience: but some sin in the heart, or some immoderate affection may keep off the heart that it cannot so meditate upon the Word, or pray over it, and so it comes to no perfection.

4. If thou come unpreparedly, and meet God, a great part of thy comfort will be abated before and after; before, thou canst not have the comfort of thy faith that God will meet thee, because thou art out of the way of the promise, thou canst finde no promise to suit with thy unpreparednes; afterward, thy heart will be grieved, Gods comforts are not heat and warmth, comfort and re-

O 2      freshment

freshment onely, but light also, to discover the sinfullnes of the soul. When *David* found help in the sanctuary, *Psal.* 73. 17. his comfort was abated from sight of his former distemper, vers. 22. otherwise he had had his comfort without that mixture of sorrow: so if we finde God in unpreparednes, our comfort will be more mixt comfort.

2. The benefit of preparation. 1. The more we prepare our selves, the more in ordinary course we finde God. Indeed, God doth sometimes hide himself when his people are prepared, because he will not have them make an idol of preparation, to think that therefore God will draw neare to them, as if that deserved so much. No, he will have them know  
that



that it is of meer mercy if he be found of them, though in preparation, he is not bound in justice (setting aside his promise) to reward their preparation, it's but their duty, and he can espy in it matter of displeasure. But ordinarily the godly finde God according to their preparation; hereto the current of scripture doth beare witness (they that seeke the Lord shall praise him, *Psal. 22. 26.* open your gates, and the king of glory shall come in, *Psal. 24. 7.* If any man open to me, I will come in to him, *Revel. 3. 20.*) and the experience of the godly doth second it.

2. Some of the godly complain of difficulty of understanding, and weaknes of memory, but if they prepare, God will clear and open their understandings.

standings. Preparation also will empty their memories, and so strengthen them, it may be they are too full: If they say their memories are weak also for other things, yet preparation will strengthen them, for so they shall stirre up, and improve the good in their memories, and bring in the assistance of the holy spirit.

3. Others of the godly complain they cannot finde peace and sweet communion with God, they have prayd, heard the Word, received the Sacrament, yet cannot finde peace. Let them be perswaded to try this one way more, prepare unto prayer, prepare unto the Word, prepare unto the Sacraments. There is a promise, *Job 11. 13, 14, 15. If thou prepare thine heart, and stretch out thine hands*

*hands towards him, &c. Then shalt thou lift up thy face without spot.* It may be thou hast stretched out thine hands, thou hast prayed earnestly; but now prepare thy heart, see if there be not somewhat amiss in thy hand or family, that might hinder, then thou shalt have comfort in thy heart, and boldnes in thy countenance: guilt of heart makes a man hang down the head, as spots make a man to hide his face.

4. If God do not meet with thee, yet thou shalt not have this increase of thy burden, that thou wert unprepared, but on the contrary, thou shalt have assurance that God, who hath prepared thy heart, will beare witness to it, and hath some good for thee in store, which he will prepare thee for, in a

O 4 further

further measure, by present withdrawings.

*Quest.* How should we helpe our selves unto preparednes for Gods worship?

There are three helps, { Examination.  
Meditation.  
Prayer.

1. Examination. This is made an helpe unto prayer, *Lam. 3. 40, 41. Let us search and try our wayes, let us lift up our hearts with our hands, so, Psal. 4. 4. 5. Commune with your own hearts, offer to God the sacrifices of righteousness: thou must be a soul-searcher.*

Examine 1. What the generall frame and temper of thy heart is, whether in a better or worse temper then formerly.

2. What particular failings have lately escaped thee, that might specially indispose thy soul.

3. What

3. What graces are specially to be exercised in the worship we go about.

4. What are the special occasions for which our souls desire to meet God.

2. Meditation, *Psal.* 119.59.

*David* will looke over his wayes on every side, ere he will set his feet into Gods wayes. Meditation is of a separating and settling nature, it separateth heavenly thoughts and affections from earthly; and setteth the heart in heavenly thoughts and affections, for it often goeth over with thoughts. It is as the bellows of the soul, that doth kindle and inflame holy affections, and by renewed and more forcible thoughts, as by renewed and stronger blasts, doth renew and increase the flame.

3. Prayer. *David* prayes to

O 5 God

God to prepare the heart of the people, *1 Chron.* 29. 18. God prepared the people, *2 Chron.* 29. ult. pray therefore to him.

1. To pardon our originall indisposednes, and particular failings.

2. To give successe to examination, and meditation.

3. To supply his spirit unto the heart, which hath put grace into the heart, therefore can revive and bring out the same.

*Ob.* I cannot get time thus to prepare.

*Ans.* In diligence in thy calling thou servest God; but if thou be so imployed in it, as to shut out preparation, thou servest Satan more then God, because thou dost more his minde and for his advantage, then Gods.

*Ob.* I am a childe or servant,  
under

under government, and cannot get time, having not my time at mine own dispose.

*Ans.* 1. Thy governours ought to allow thee time for Gods service, thou art more Gods servant then theirs.

If they will not, yet 1. By diligence gain time. 2. If thou canst not do that, take it from thy meat, or sleep. If neither father, nor mother, nor master, will take care of thy soul, yet do thou take care of it.

Before I leave this point of preparation, the want whereof doth weaken that worship of God which we performe, I will take occasion to answer some cases of conscience, which may fall in the way of the people of God, and trouble them for want of light.

1. *Quest.* Whether are we bound.

bound to prepare more for the Sacrament then for the word?

I will premise foure things, and then answer to the question.

1. The Sacrament is an ordinary ordinance of God, and so stands in the same ranke of ordinances with the word: that it is an ordinary ordinance, appeares, in that it is oft to be celebrated, and that without the condition of speciall and extraordinary occasions, *1 Cor. 11. 25. 26. do this as oft as ye drink it, in remembrance of me, for as oft as ye eat this bread, &c.* It is an ordinance often to be used, without speciall occasion, and and for an ordinary end, the remembrance of Christs death.

2. The question is not between the whole word and the Sacrament; but between a particular



particular Sermon, and the Sacrament, whether we be bound more to prepare for the Sacrament then a particular Sermon, going before the Sacrament.

3. The question is of those, who in regard of grace received, are generally, and habitually prepared, both for the word and supper; for of the unregenerate more preparation is required to admit them to the supper then to the word.

4. The Sacrament in some respect hath it's place below the word, in that the word is the covenant, yea a particular Sermon doth contain part of the Covenant, and the Sacrament is the seal; now the seal doth receive necessary force from the covenant, but not the covenant from the seal; the seal is of no force without the covenant, but  
the

the covenant is of force without the seal, therefore the promise is called an immutable thing, *Heb. 6. 18.* the seal doth but increase the validity and force of the covenant, add a further degree and measure. The seal follows the covenant and serves unto it.

To the question then I answer, That it should seem there is not more preparation required unto the Sacrament then unto the Word. This truth will more plainly appear, if the objections be cleared, which are brought to the contrary.

*Ob.* Of a Sermon it can but be said, This is my Word: but of the Sacrament it is said, This is my body, and more reverence is due to the body of the Lord, then to the word of the Lord, and so more preparation

to

to be made for the Sacrament,  
then for the Word.

*Ans. 1.* If it be said, that  
Christs body is present at the  
Sacrament onely in the Word,  
the word of promise, then this  
objection doth fall to the  
ground, as of no force, for we  
must prepare to receive the  
word in a Sermon, and the word  
in the Sacrament, but diversly  
dispenced, to the ear in a ser-  
mon, to the eie and hand, mouth  
and stomach in the Sacrament,  
these senses are appointed to  
help faith to embrace the pro-  
mise. That Christ is no o-  
therway present in the Sacra-  
ment but by his Word and pro-  
mise, appears by our Creed,  
which saith, *he ascended up into  
Heaven, and sitteth at the right  
hand of God, and from thence shall  
come to judge the quick and the  
dead :*

*dead* : If he sit at Gods right hand in Heaven, then he is not bodily present in the Sacrament.

2. Suppose Christs body were present in the Sacrament, was it not so at the passeover and supper ? yet we do not reade, that in those Ordinances they did shew more reverence to his bodily presence, then to his Word, though at other times they did so; therefore did not prepare more for his bodily presence and for the Sacrament, then for his Word. And whereas they were bound continually to worship his bodily presence, in regard of the union of his humane nature to the divine, and our Saviour did sometimes manifest his divine nature, to enforce from them bodily worship, as *Luk. 13. 8. Matth.*

14. 33.

14.33. Why did he hide it now at this time? and rather shew himself most humble in washing their feet, *Joh. 13.4.* But that he would not in this Ordinance have them to worship his bodily presence? but intended to admit them unto familiar and honourable converse with him.

3. If the Sacrament be but a signe and representation of the body and blood of Christ, as it must needs be granted, then the word will require more reverence, for the Word, so farre as by Scripture it can be proved to be the Word of Christ, is not a signe or representation of his Word, but his very Word, *Luk. 10.16.* *He that heareth you, heareth me:* not an Image of me, but me speaking in you, as he speaketh in a speciall case, *Mat. 10.20.* *It is not you that speak,*  
but

*but the spirit of your Father that speaketh in you.*

2. *Object.* Of the Sacrament the Apostle saith precisely, *Let a man examine himself, and so let him eat*; he doth not say so much of hearing the Word; therefore we are bound to prepare more for the Sacrament.

*Ans.* Though so much be not expressed concerning the word, in any place that I remember, yet so much is implied, *Ier. 4. 3.* When it is said, *break up the fallow ground, and sowe not among thorns*: the meaning of that is, the rooting out of sins out of the heart, which are as thorns piercing the soul, and choaking that which is good. How shall they be rooted out, unlesse they be known to be there? And how shall they be known to be there, but by examination

amination? *Lam. 3. 40. Let us search and try our waies, and turne unto the Lord.* Examination must go before repentance, and repentance must break up the fallow ground ere the seed of the word be sown: *1 Pet. 2. 1, 2.* When it is said, *Lay aside all malice, and guile, and hypocrisies,* and then desire the sincere milk of the Word, is not examination implied? How can they lay aside these sins, unless they know them to be in their hearts? And how shall they know them to be there, unless they do examine.?

2. The Apostle had just occasion, at that time more punctually and precisely, both to declare the institution and manner of preparation, that he might root out the disorders and unworthy receivings, that were

were deeply and strongly fastened amongst the *Corinthians*, and brought down from heaven eminent expressions of wrath and displeasure. And this will the rather appear, if we consider, that setting aside what is here said upon speciall occasion, so much is no where else spoken of the Sacrament, no more then of the Word.

*Object.* In the Sacrament we do renew our Covenant with God, therefore we should prepare more for it, then for the Word.

*Answ.* So we do renew our Covenant in every Sermon, for God declareth what he will be unto us, and what he requireth of us back again, and if we consent, and obey, as we do, if we hear well, we do renew our Covenant with God.

*Ob.*



*Ob.* In the Sacrament we do more fully renew our Covenant with God: the Sacrament hath relation to the whole Covenant, a Sermon doth but treat of a part of the Covenant; therefore we must prepare more for the Sacrament then for the Word.

*Ans.* If a Sermon do treat but of a part of the Covenant, but a branch of it, yet of an essentiall part, so including the whole; for if every part of the Covenant be not kept, all is void, nay the substance and summe of the Covenant is in every Sermon, *viz.* that God will be ours, and we his, or if one part be onely expressed, the other is implied, for the Covenant is mutuall, and one part inseparably depends upon the other.

*Quest*

*Quest.* Why then do Ministers many times take more care that their people be prepared for the Sacrament, and people take more care to prepare themselves?

*Ans.* I deny not but there may be an opinion rooted in the mindes, both of Ministers and people, that more preparation is required unto the Sacrament, then unto the Word, which may now be taken away by what hath been said: The causes of this opinion may be two.

1. The more solemn gesture used, yea and commanded at the Sacrament, a gesture not onely of reverence, but adoration, a gesture of worship, as the Papists themselves acknowledge, who professe they kneel, in regard of the reall presence, and

and wonder that we deny the  
reall presence, and yet kneel.  
And indeed, if there be no more  
in the supper, then in the word,  
why do we use a gesture in the  
Sacrament that signifieth more?  
If opinion of greater preparati-  
on due to the Sacrament, then  
to the Word, did not breed  
kneeling, yet no doubt, kneel-  
ing hath bred and nourished  
this opinion in many.

2. The seldom, and so more  
solemn use of this Ordinance,  
monethly, or quarterly, or  
yearly, more like an extra-  
ordinary then an ordinary  
Ordinance of God, which  
might lawfully be used every  
Lords day, hath furthered this  
opinion, for were it used as  
often as the Word on the Lords  
day, as it lawfully might, men  
would not think it of more  
weight

weight and consequence, then the Word preached.

2. Considering this Ordinance so seldom used, there may be some reason rendered of the Ministers special care to prepare the people before the Sacrament.

1. There is a preparation of separation, belonging to the Sacrament, which doth not belong to the Word; all may partake in the Word, *Mark. 16.15. Go, preach the Gospel to every creature*, no creature is excepted from hearing: some think the excommunicate should not be kept from hearing the Word, for they are to be but as the Publican and the Heathen, and the Publican and Heathen may hear the Word. But all may not receive the Sacrament, for that is the seal of the Covenant

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nant, and the seal doth belong to none but them, who by the Word are brought into the Covenant.

2. Where there is a meeting of more Ordinances, more preparation is required; but where the Sacrament is administered together with the Word, is a meeting of more Ordinances, therefore more preparation is required: were this Ordinance more frequently used, men would better be acquainted with the preparation due thereto.

*Quest.* Suppose a man come to Church on the Lords day, and the Sacrament be administered there, beyond his expectation, whether may he receive, not knowing of that aforehand, to prepare himself for it?

*Answ.* 1. If a man doubt whether

ther he may receive lawfully or no, he shall do best to forbear, for in this case holds that of the Apostle: *Rom. 14. 23. Whatsoever is not of faith, is sin*: if a man do an action, and knoweth not whether he shall do well or no, he sinneth in that action, for the rule of our obedience is the Word of God: if therefore I do not know that such an action is according to the Word, I do not obey in it, and therefore sin.

2. If thou be prepared for the Word, thou art in measure prepared for the Sacrament, for those duties of examination, meditation, praier, which do prepare us for the Word, do not onely stirre up those affections and graces, that are more properly requisite unto the Word, but those also that  
more

more peculiarly belong to the Sacrament.

3. God may increase the beginnings of thy preparation by the Word, further provoking and stirring up thy graces, especially thy faith and repentance.

4. Though there be some defect in thy preparation before thou didst come, yet if thy hearts desire be set to seek and finde the Lord, he will have such respect to the praiers of the Congregation, that he will pardon thy unpreparednes, and conveigh to thee the blessing : so 2 Chron. 30. 18, 19, 20. Many of the people, whose hearts were prepared, yet were ceremoni-ally unclean, did eat the passe-over, contrary to the law, but *Hezekiah* praid for them, saying, *The good Lord pardon every one*

that prepareth his heart to seek the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary, and God hearkened to Hezekiah, and healed the people.

*Quest.* Suppose there be a day of fasting kept, and I know not of it till the morning of it, whether may I go unto it, it being an extraordinary duty, and requiring extraordinary preparation, and I unprepared, not knowing of it ?

*Answ.* A day of fasting ought to be kept from even to even, *Levit. 23. 32.* therefore to be known before the morning, and they that hinder such knowledge of it, are like to bear their sinne.

2. If thy soul be earnestly desirous to seek God in that Ordinance, unwilling to misse the opportunity,



opportunity, and sensible of thy unpreparednes, the bare want of extraordinary preparation need not hinder thee, if thou do not lie under the guilt of some sin unrepented of, for thy unpreparednes is not through any neglect of him : It is not bare want of such a measure of preparation that doth displease God, so as to disrespect our duties, but neglect and sleighting of it. God requires no more then he gives : had God given thee time of extraordinary preparation by fore-knowledge of the duty, he would have required the same; but having not given thee that time, he will not require that. Nay, it may be God will specially prepare thy soul by want of speciall preparation, humble and soften thy heart.

*Ob.* But the scrupulous heart, as the most conscientious are, will be ready to say, If God would have had them to partake in the duty, he would have given them time of preparation.

*Ans.* Not so, God may give thee the substance of preparation, disposednes of heart, but deny the circumstances of preparation, *vi*z. time and performance of preparing duties. Preparation serves unto the worship of God, the measure and time thereof cannot strictly be set down, but the rule thereof, is the measure of the souls unpreparednes. God hath commanded extraordinary preparation for extraordinary duties, because the heart usually is extraordinarily unfit: but suppose by affliction, or some other way,  
the

the heart be more then ordinarily prepared, then extraordinary preparation is not required, for it is allready done some other way; so if thy soul be much humbled and quickned by want of preparing time and means, it is all one as if thou hadst them. True it is, God requires preparation, as well as duty, but preparation is the lesser part of Gods minde, though a necessary part: when therefore thou maiest do a greater part of Gods minde, thou art not to neglect it, though thou canst not do a lesser, when that not doing of the lesse, doth not proceed from any known and willing neglect of thine, which alters the case. For if a man have time, and do not prepare, he doth presumptuously, not believingly, perform holy duties. To be sure,

this case may put the godly in minde, what need they have to keep their hearts continually in a good frame, that so they may have a continuall preparednes unto every good work.

*Quest.* Suppose I labour in the use of means to prepare my heart, and cannot finde it prepared, what should I then do?

*Ans. 1.* Thy soul may be prepared, and thou not sensible of it: it is the measure of preparation, and evidence of the spirit in the heart, that makes a man sensible of his preparation.

2. Sense of preparation is a separable fruit of the use of the means, part of the successe it is, but may be separated from the use of the means: when thou therefore hast prepared thy self,  
thou

thou hast done part of thy duty, thou must not now stay from going about the Ordinances, which is a further part of thy duty, till thou be sensible of thy preparednes, which is part of the successe, and so Gods part: thy duty is to prepare thy heart, and when thou hast prepared, to go about the worship, though God, for reasons best known to himself, doth withdraw his part, the sense and feeling of preparation. *Let a man examine himself, and so let him eat,* not forbear, when he hath examined himself, because he findes not matters as he would.

*Quest.* Suppose I finde God helping my heart in preparation, and withdrawing himself in the worship prepared unto, there my heart is dead, carelesse, what should I then do?

P 5

*Ans.*

*Ans.w.1.* The godly are apt in experience to runne upon extreams, if their heart be not assisted, in preparation, they are discouraged, if they be much assisted, they grow proud and confident, therefore God withdraws himself sometimes in one way, and sometimes in another, that they might not be discouraged, nor be confident: Not be discouraged, if they do not finde God in one way of promise, yet they may finde him in another; Not be confident or proud, for though they have found God much in an Ordinance, yet they may misse him in the next. Where they least expect to finde God, there many times, they finde him most, therefore not be discouraged: and on the other side, where they are most confident to finde God,

God, they many times misse him: trust not Ordinances therefore, but the God of Ordinances in all.

2. Set a work thy faith in the promise, the condition whereof thou hast in thy heart: *Psal.* 10. 17. *Thou wilt prepare the heart, thou wilt bow thine ear:* these two go together, if God do prepare the heart, he will bow the ear, he will do thee good, thou maiest believe it, thy preparation is an earnest, a pledge, thou maiest thereby help thy faith. Thus did *Manoahs* wife comfort him, when he was afraid they should die, because they had seen an Angel of God: *Judg.* 13. 22, 23. If the Lord were pleased to kill us, he would not have accepted a sacrifice at our hands, nor have shewed us such things as these:

so if God had not intended thee good in his worship, he would not have accepted thy preparation.

3. Thou must difference the different effects of Gods presence, or else thou maiest wrong God as well as thy self, to say he was not with thee, when yet he was. Not onely are there more manifest and evident fruits of Gods presence in duties, as much liberty of spirit, much joy, peace, assurance of faith, but also there are more inward, and reserved fruits of his presence, as sense of want, sorrow for want, desire of enjoyment, willingnes unto further duties, to finde that which we want in some: in the former, God is with us, and we know he is with us, in the later, God is with us, but we know not so much:



much: an instance of the later we have in the two Disciples going to *Emaus*, *Luk. 24. 16.* *Their eyes were holden that they could not know him*, yet afterward, when they did know him, they remembred that they had sufficient evidence of his presence, *Even when they knew him not, Mar. 32.* did not our hearts burne within us, when he talked with us by the way, and opened to us the Scriptures? Whence was that fire in their hearts, but from the spirit of Christ conveighed in his word? Yet till they knew him, they made no account of this. The godly cannot see God in Ordinances, though present: because sometimes their eyes are altogether pitched upon those more evident fruits of his presence, sometimes also they stumble upon

upon the presence of God,  
fleight, make no account of  
such fruits as are put forth, sense  
of many failings in duties, makes  
them think God was not there,  
whereas that sense is from God  
in the Ordinances, who is the  
father of lights.



CHAP. III.

*Of the fourth hinderance of  
instant worshipping of God,  
Wearines.*

AMOS 8. Part of the 5 vers.

*When will the new moone be gon,  
and the sabbath?*

**T**WO things are in the  
verse, whereof the  
words read are a part.

1. A desire.

2. The reason.

Their desire is, that the new  
moon, and sabbath were gon,  
laid down interrogatively, to  
shew the greater vehemency  
and earnestnes of it, *When will  
the new moon be gon, and the sab-  
bath?*

*bath?* they thought the time long that they continued, their stay was a burden unto them: when a mans desire meets with hinderance, his greife takes place, so the new moon, and sabbaths were matter of greif and burden unto them, and they were weary of them, because they hindered, for present, their civill commerce. The reason of their desire that the new moon and sabbath were gon, is, that they might sell corne, that they might follow their worldly occasions wherein they would oppresse.

We have to do with the first particular. Their desire that the new moon were gon, and the sabbath ended. Why, what was the matter that they had enough, and too much of the new moon, and sabbath?

Why

Why did they stand in their way for buying and selling?

*Ans.* At every new moon, or in the beginning of every moneth they had a great solemnity, speciall sacrificing to God, *Numb.* 28.11. a solemne feast day, *Psal.* 81.3. wherein they were wont to heare from God by the prophets: for when the Shunammitish woman would go to the prophet for her dead son, her husband dissuaded her, from the ordinary unseasonableness of the time, Wherefore wilt thou go to day? *it is neither new moon, nor sabbath,* 2 *Kings* 4.23.

A signe the people did communicate with the prophets in the counsels of God, in the new moons and sabbaths, and speciall seasons and times appointed for that purpose. And whether here be meant the weekly sabbath,

Sabbath, or by this generall name be intended all the Sabbaths, or dayes of rest mentioned, *Levit. 23.* it comes all to a reckoning, in regard of their exception, for in the weekly Sabbath and day of atonement or humiliation, they might do no worke, *Levit. 23. 3. 28.* and on the other Sabbaths, or dayes of rest, feast dayes, they might do no servile worke, *Levit. 23. 7.* which is expounded in case of the passeover, which was one of the feasts, *Exod. 12. 16.* *no manner of worke shall be done, save about that which every man must eat,* no worke might be done but about providing meat for the feast, they might not do any worke of service, or labour about their callings, as plowing and sowing, buying and selling. They therefore with the

new

new moon, and Sabbath gon,  
that they might sell corne, be-  
cause that was forbidden worke  
in those times and seasons, they  
are therefore weary of them,  
and gladly would be shut of  
them; could they sanctifie these  
holy daies, or performe fervent  
and hearty worship to God in  
the same, when all their desire  
was that they were gon?  
whence we have just occasion  
to lay ground for handling a  
fourth hindrance of our earnest  
worshipping of God.

N. Wearines hinders our  
earnest worshipping of God.

When the worship we per-  
forme is a burden to us, we do  
but weakly performe the same.  
This people being weary of the  
new moon and Sabbath, instead  
of setting their hearts upon so-  
lemne worship of God therein  
performed,

performed, they set their hearts upon the end of the same, they do not say, O when will the new moon and Sabbath come? or, O that they would stay long; but when will they be gone? no daies so long as those daies of solemne worship, in them the sunne seemes to stand still, or to go back, they passe not away fast enough, and if the end of these solemne services have all the heart, what shall God have in the performance of them? This God complains of, both in preists and people, *Mal. 1. 13.* That they had said of his worship, What a wearines is it? and that worship is poorely performed, which is but a weary worship. Though some take this place otherwise, yet this sense suits well with that despising of Gods name, blamed, vers.



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vers. 6.7. for what a man thinks  
meanly of, he will be weary of:  
and what did their offering of  
the blinde, lame, sick, torn, ma-  
nifest, but wearines of Gods  
worship, that it was a burden?  
the actions of the weary and ti-  
red, are blinde, sicke, lame, di-  
vided and distracted actions.  
When the Apostle, *Gal. 6.9.*  
*2 Thef. 3.13.* doth call upon the  
people of God not to be wea-  
ry of well doing, doth he not  
give them to understand, that  
wearines will be an hinderance  
to them in well doing? and  
therefore they must not give  
way unto it, though the way of  
God be laborious and painfull.  
When God would direct his  
people how they might be kept  
from doing their own minde  
on the Sabbath, *Isai. 58.13.* and  
so might thorowly sanctifie it,  
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he adviseth them to call the Sabbath a delight, *i.e.* not only inwardly to delight in it, but to grow to such a measure of delight, to call it so, openly professe, and make it manifest that it is our delight, let that be the name we give it, as God termeth his people, *Isai. 62.4.* my delight is in her; let others see by our speeches and actions, that it is the day of our delight; otherwise if we be weary of it, and it be a burden unto us, we will not be kept from doing our own pleasure.

What is it to be weary of Godsworship?

*Ans.* There is a wearines of the soul that reflects upon the body, and a wearines of the body that reflects upon the soul.

The wearines of the soul stands in the absence of two affections,

affections, which are the strength of the soul, desire, and delight, and the presence of two, which are the weaknes of the soul, unwillingnes, no desire, no delight, uncheerfulness, backwardnes, greif. When God in Scripture commendeth the fervencie and strength of any action, he commendeth it from these two affections, willingnes, and delight.

1. Willingnes, or desire, makes any action strongly to be performed, when there is a suitabilityes or agreement betwixt the will and the action, a man doth chuse to do it, and that rather then any other, such an action must needs have the power of the soul, for the will commands the whole soul, *1 Chron.* 29. 14, 17. the people of God did offer willingly, and therefore

fore abundantly to the building of the temple, that *David* admires and joyes at the offering. The fervent worshipping of God, prophesied of in the daies of the Gospel, is comprehended in this affection of desire or willingnes, *Psal. 110. 3. Thy people shall be willing in the day of thy power*, in the day of the powerfull preaching of the Gospel: the worship of Gods people should be willing, free-hearted worship, not constrained. The *Bereans* hearing of the word was hearing indeed, commended above that of *Thessalonica*, *Act. 17. 11. they received the word with all readinesse of minde*, they had a forward affection, a forth-putting desire to heare, and embrace the word, *Act. 16. 14. God opened the heart of Lydia to attend*

to the word, her ear was open, and ready to hear, and that open ear came from an open heart, a desire to heare.

2. Joy or chearfullnes makes an action strongly to be performed, when the soul is cheared and comforted in the doing of it, then will it do it in the best manner and measure, because it's comfort and delight is the greater, *Psal. 119. 5.* when the psalmist would expresse how strongly the sun doth run his course, he saith, It rejoyceth as a strong man to run his race, *2 Cor. 8. 2.* The Apostle saith of the *Macedonians*, that the abundance of their joy, and their deep poverty, abounded to the riches of their liberality: though their poverty was abundant, and so unfit for liberality, yet their joy being abundant

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dant in that Christian action, made their liberality to abound, so that according to their power, yea, and beyond their power they ministred to the necessity of the Saints, their joy in the action carried them to forget themselves in measure. They prayed *Paul* and his companions, with much intreaty, to take the gift; such was their comfort in the action, that if *Paul* would not take their gift, they should misse of their comfort, *Psal.* 100. 2. we are commanded to serve the Lord with gladnes, the joy, and mirth of our hearts, in Gods service, doth better the service performed.

But on the contrary, when desire and joy are wanting, the strength and vigour of the soul is gon, and it is weary of such  
actions

actions as it performeth unwillingly and sadly.

v. What a man doth unwillingly, backwardly, he doth as a burden, and therefore weakly, because wearily. Thus the wicked expresse their wearines of Gods waies, *Job 21.13. we desire not the knowledge of thy wayes*, they have no desire to be acquainted with the worship of God, therefore will but poorly performe it if they performe any, *1 Pet. 5.2. feed the flock of God, not by constraint, but willingly*, *2 Cor. 9.7. as every man hath purposed, so let him give, not grudgingly or of necessity*; whatever dutie a man performeth, if he have no minde, no desire, no will unto it, if somewhat without move him to it, and not somewhat within, if he had rather not do it, or rather do

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somewhat else, he doth it without strength, therefore wearily, it is a burden unto him, *Exod. 25.2.* God willed *Moses* to take an offering of every one whose heart was willing towards the service of the Tabernacle, *Ex. 35.21.* *They came every one whose heart stirred him up, and every one whom his spirit made willing to offer, God would accept none but from the willing heart; there would have been no strength in their offerings had the will been wanting.*

2. That which a man doth sadly and uncheerfully, with inward greif of heart, he doth without strength of his soul, and therefore wearily, for such a man doth but bear a burden and carry a load all the while he doth the action, and therefore will not care how soon it be done.



done. Not but that a man may be sad in Gods worship, *David* saith, *Psal. 6.8. God heard the voice of his weeping*, as if his teares did prevail more with God then his prayers. We are also commanded to serve the Lord with trembling, *Psal. 2. 11.* and we know that trembling proceeds from the affection of fear, which is of a sadding nature. But when our greif is pitched not upon our sinnes (which are just matter of acceptable greif, yea, when we come to joy before God) but upon the duty, we are sad, because we must pray, or heare, or keepe the Sabbath, because we must fall to that imployment, and may not go to any other, or when sorrow for other causes become a flood so great, that it over-whelmes and drownes

our joy, then the duty is a wearisome duty, the soul doth it with no joy, with no comfort, therefore with no strength. In this case when the people wept sore upon that day of thanksgiving, *Nehem. 8. 10.* they are commanded not to weepe, nor to be sorry, for the joy of the Lord is your strength; so to weepe, and to be sorrowfull as to drown or eclipse their joy on that day, was to make their soules weake, and so weary of the duty. When *Moses* chod with *Aaron* and his sonnes *Levit. 10. 17.* to the end, because they had not eaten the sacrifice in the holy place, that day his sonnes were destroyed, his answer was, Had I eaten it, would it have been accepted? Why not? oh he could not have done it with any chear,  
and

and comfort, so heavy a hand of God having lately befallen him, and therefore he should have been weary of the service, and then God would not have accepted it: if thus the heart be weary, having no desire or delight, the body will be weary, for that followes the disposition of the soul, the soul carrieth the body with it which way so ever it goeth.

There is a wearines proper to the body, when the strength thereof is spent and the spirits exhausted, and so the body is left weak and feeble, and so weary of any further action, because it hath no strength.

There is a foure fold cause of exhausting the strength of the body, and so making it weary of Gods service.

1. The originall corrupt disposition.

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position of the body by reason of sinne, whereby it withholdeth and dryeth up it's strength from that which is good, but freely expendeth it upon that which is evil. Thus naturally the eyes had rather looke upon a company of sinners, then a company of Saints, see a company in the ale-house rather then in Gods house, prophaning the Lords day, then serving him, the eare had rather hear evil, then good, the feet had rather walke to any sinnefull meeting on the Lords day, then to the house of God, *Rom. 6. 19, 20.* The Apostle saith, We naturally give our members, instruments of unrighteousnes, there is no unwillingnes in us, but we readily part with them all at sinnes motion, nay, we are free from holines, will have nothing

thing to do with that, not any part of our bodies, but we are servants of sinne, all for sinne: And this disposednes to withhold the strength of our bodies from Gods service, and to give it unto sinne remains in part in the godly.

2. The strength of the body is spent in sinnefull actions sometimes, *Ier.9.3.* They weary themselves to commit iniquity. Particularly the sins of uncleannes and drunkennes do wast the strength of the body, *Prov.5.11.* The holy ghost tells what shall be the end of the unclean person, a mournfull end, thou mourne at the last, when thy flesh, and thy body are consumed. And doth not experience tell that men are forced to ly in their beds, or keep their houses, on the Lords day, because

cause they have drunk so hard in the week, or on saturday, that their bodies are weak and tired. The sinne of idlenes doth weaken the body: strength used doth encrease, and not used doth decay, beside the nourishment taken for want of exercise doth turne to corruption, and so rather weaken the body then nourish it; none more weary of any ~~im~~ployment and of the service of God, then idle persons.

3. The strength of the body is exhausted, sometimes by naturall distempers, sicknesses, diseases, either such as are continually with men, which is the case of some, or such as lie upon the body at particular times onely, the case of others.

4. Sometimes foregoing recreations and businesses of mens callings,

callings, do so spend the body,  
that it hath no strength left for  
Gods service.

The body thus wearied, will  
reflect upon the soul.

1. In regard of sympathy, a-  
greement, and like affection be-  
tween soul and body: what the  
body delights in, the soul doth  
in measure delight in, and what  
the body is weary of, the soul  
will in measure be weary  
of.

2. As it doth expresse, and  
act the wearines of the soul by  
reason of sin, for so the wear-  
nes of the soul is increased, and  
the contrary strength of the  
soul, desire and delight, weak-  
ned.

3. As it is an unfit instrument  
to expresse the desire and delight  
of the soul, if those affections  
may not be expressed, they  
will

will decay and weaken.

4. As by the eies and ears it doth let in new objects of delight: the soul by sin is new fangled, will entertain them, and so grow weary of former delights.

The soul doth expresse its wearines.

1. By letting loose thoughts and affections, it will not keep them bound, but suffers them to wander about for refreshment.

2. In thinking the service hard, painfull, grievous.

3. In thinking the time long that is spent therein, wishing the same at an end.

The body doth expresse its wearines.

1. By restlesnesse, it cannot rest in any position or gesture of it, but as a door upon the hinges,



ges, turns first one way, and then another.

2. By letting the eies and ears loose to all objects, to chuse their delights where they please.

3. By speeches too, if occasion serve, as here they are brought in, saying, *when will the new moon be gone?* If they did onely say so in their hearts, yet God saw they would say so with their tongues, if occasion were offered, theretore he sets it down so.

How doth wearines weaken our worshipping of God?

1. Wearines in the very nature of it is weaknes, a deniall, an absence of strength, and actions performed in weaknes, must needs be weak: wearines denies the strength of the minde. Can a man think well of what he is weary?

weary? It denies the strength of the will. Can a man be willing of that he is weary of? What, be willing of a burden? It denies the strength of the affections: a man will neither desire, nor joy in what he is weary of: and if the strength of the soul be denied, the strength of the body also will be denied, and that service which hath neither strength of soul, nor strength of body, must needs be weak service.

2. As it is contrary to the spirit:

1. To the nature of it, which is a spirit of liberty and freedom, a spirit of desire and delight, a spirit of Adoption, opposed to a spirit of bondage, *Rom. 8. 15.* The spirit of a childe, which a spirit of love: a childe doth his fathers commands with

with desire and delight, he loves his father, joyes in him, therefore in his commands : *2 Cor. 9. 7. God loves a cheerfull giver ;* wearines being contrary to the spirit, must needs damp that, hinder the assistance of it in worship.

2. To the work of it : *2 Cor. 3. 17. Where the spirit of the Lord is, there is liberty :* sin is compared to cords : *Prov. 5. 22. to a snare, 2 Tim. 2. 26. because it takes away a mans liberty and free will unto that which is good ;* when God calls a man to any duty, his will is not in his own power, he is not able to move thereto, no not in desire, God therefore is said to work the will : *Phil. 2. 13. there is no will till God work it. But when the spirit of God comes into the heart, it breaks the cords*

cords and snares, sets the will at liberty unto God: 2 Cor. 8. 3. The Churches of Macedonia were willing of themselves to minister to the Saints, to their power, yea and beyond their power. How came that to passe? *ver. 1. We do you to wit of the grace of God bestowed upon the Churches of Macedonia*: their outward bounty proceeded from abundance of grace within: 1 Cor. 15. 10. *I laboured more abundantly then they all; yet not I, but the grace of God in me*: abundant labour and wearines are contrary, but the grace of the spirit makes a man labour abundantly; wearines therefore being contrary to the work of the spirit, must needs weaken the work of it, and so the service of God.

3. To the testimony of it:  
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the Word of God is the testimony of the spirit, for holy men spake as they were moved by the Holy Ghost: what the word saith in this case, is the testimony of the spirit: the word saith,

1. That forwardnes unto good duties is our duty, when it saith, *Christ hath purified unto himself a people zealous of good works, Tit. 2. 14.* Hath Christ been at cost and pains to make us pure for that end, and are we not bound to endeavour unto that end? he hath laid it as a duty upon Ministers, to put their people in minde that they be ready unto every good work, *Tit. 3. 1.* That they charge such as have ability, to be ready to communicate, willing to distribute, *1 Tim. 6. 17, 18.* a signe, that not onely the duties themselves

selves are our duties, but readines and willingnes therein also.

2. The word saith, that cheerfullnes in duty is Gods delight; *2 Cor. 9. 7. He loveth a cheerfull giver: Isa. 64. 5.* The Lord cannot as it were contain himself, till the soul come to him, that worketh righteousness with joy, but he will go to meet him; as we out of joy cannot contain our selves, but we must runne to meet them we delight in, when we espy them comming towards us.

3. The word saith, that the waies of wisdom are waies of pleasantnes, and all her paths are peace, *Prov. 3. 17.* Christs yoke is easy, his burden is light, *Matth. 11. 30.* The Commandements of God are not grievous, *1 Job. 5. 3.*

4. The

4. The word saith, that forwardnes and delight in good actions, is beneficiall: 2 Cor. 13. 6. *He that soweth bountifully, shall reap bountifully*, full handed works shall have full handed reward: 1 Cor. 15. 58. *alwaies abounding in the work of the Lord, knowing that your labour shall not be in vain in the Lord*: If the Lord be the rewarder, the most abundant service shall not want a reward; wearines doth contrary the severall branches of this testimony of the spirit. Is willing and cheerfull service our duty? wearines denies it. If it be our duty to be willing and obedient, why are we weary? Where is our obedience? Is God delighted with cheerfull service? wearines denies it. Who would be weary of that, which is Gods delight? of that which  
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is so good, that it joys God himself? Is the way of God an easy pleasant way? wearines denies it. Who is weary of ease and pleasantnes? Is the way of God a beneficiall way? wearines saith to the contrary. Who is weary of benefit? wearines therefore doth make the spirit of God a liar, which unworthy dealing must needs hinder the spirit in the heart.

4. To the honour of the spirit of God: wearines doth cast reproach and dishonour upon the spirit in two things.

1. As if it did not dispose and fit them inwardly whom it sets a work, as if it did not work the will in them, by whom it requires the work to be wrought: for what is the ground of wearines in the person, but unfitness, unsuitableness unto the



the work: and is it not a dishonour to the spirit, to set unfit persons to work? Are we not his workmanship unto good works? he doth inwardly fashion us thereunto; should a man go to work with an instrument, and not first fit it with hand and edge? should it not shame him? wearines saith, that God takes up unhandled, unedged instruments to do his work; which is a dishonour to him.

2. Wearines of good duties doth cast dishonour upon the spirit, as if his work had wearying properties, and so were worse then Satans work, or our own work, which do not so weary. Wearying properties are these three; Hardnes, Harshnes, Hurtfullnes. Why doth a work weary, but because it is hard

hard and difficult, doth cost much pains and labour, more then can well be afforded, or is harsh, unpleasant, uncomfortable, or is hurtfull, no profit, no benefit in the same, but the contrary? Thus wearines saith of the work the spirit of God doth set us about, which must needs be a dishonour to the spirit of God, who is the best master, therefore appointeth the best work, contrary to his wisdom, goodnes, justice: Will it stand with his wisdom, to set us about work too hard for us? Will it stand with his goodnes, to set us about evil work? No work but evil work is wholly uncomfortable: Will it stand with his justice, to make us labour in vain, and to no profit? Hath he not promised to the contrary? And is he not righteous

cost more or is more profitable, but the faith of God must be the wisdom. Will it set us to work for us? Goodness, No. Holy stand us last of fit? No. the righteous

teous to make good his promise? yet wearines doth at same time cast dishonour upon the wisdom, goodnes, and justice of the spirit: and must not such dishonour hinder the work of the spirit in the heart?

3. Wearines doth weaken our fervent worshipping of God, as it doth dispose and fit us for the work of sin and Satan in Gods worship, which will weaken the worship we perform. Wearines doth dispose us for the work of corruption: a weary soul is fit for wandring thoughts, and wandring affections: a weary body is fit for change of objects, for new sights and sounds, it is naturall to man to seek refreshment elsewhere when he is weary. Corruption doth alwaies work in holy duties to hinder us in the same,

same, but when the man is weary, it works with advantage, he is in a corrupt temper, fit for corruption, now it may prevail more then at another time. Wearines fits us for Satans work, for his inward suggestions, for his presenting of objects to withdraw us; the heart is weary, therefore fit for new work; there is small ability to resist him, and he walketh to and fro, seeking whom he may devoure, a great part of his work is to watch advantage against us. When we are at best he will hinder us, much more when we are so fit to be hindred.

4. Wearines doth weaken our fervent worshipping of God, as it produceth certain other effects, both in opinion and affection.

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1. In opinion, it makes a man think the worship of God evil, if not in it self, yet to him, at least at this particular time: what a man is weary of, he apprehends to be an evil to him, for no man is weary of good and suitable good, for suitable good is delightful, therefore not wearisome.

2. In affection.

1. Weariness makes a man desire the end of the work, rather than the work: what a man is weary of, he would have finished, that his weariness might be at an end; for whilst the work continueth, weariness doth continue, and increase.

2. It makes a man desire to change the present service for some other employment, a weary man would have new work to take away his weariness, and

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to bring him contrary comfort and delight. Can that be fervent service, which a man thinks to be evil? the end whereof he more desireth then the doing of it? which he would change for any other imployment? such service doth wearines make.

*Quest.* It may be said you told us lately, what some causes are of the wearines of the body in Gods service: tell us now what the causes of the wearines of the soul are in the same service of God?

*Ans. I.* Remnants of corruption, which do alwaies strive to draw the strength of the minde and affections another way, and sometimes do prevail by our carelesenes, and Satans watchfullnes. Thus *David*, when he was acted by corruption, having looked too much upon

upon the worlds prosperity, and his own affliction, without reflecting upon the end of both, he was ready to throw off all the service of God, *Pf. 73. 13. Verily I have cleansed my heart in vain, and washed mine hands in innocency* : if all the fruit of his piety be affliction, and all the fruit of the worlds prophanenes be prosperity, then hath *David* spent a deal of labour in vain, and it is time to make an end : but this was the faulſe suggestion of corruption : so *Jer. 28. 8, 9.* When he was mocked and reproached daily for his ministry, he said, he would make mention of the Lords name no more, he grew weary of his ministry, if he could see no better fruit of his labour, but reproach, he would give it over but then he was acted by corruption, as appears

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by his bitter cursing the day of his birth Thus the godly have sometimes their spirituall sick fits, and so are spiritually weary of spirituall things.

More particularly.

1. Ignorance of the inward worth and excellency of Gods worship and service. So much know; so much desire and delight, and no more; we cannot desire and delight in what we know not, for so we might desire and delight in evil as soon, and as much as in good, which cannot be: we do but little know the good of Gods worship, and so can but little delight in it, and where is but little delight, will be weariness.

2. Imperfect suitableness of soul to Gods worship: suitability and agreement is the cause of  
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of desire and delight: *Amos 3.3.*  
*Can two walk together except they*  
*be agreed?* Can they desire and  
delight in one anothers compa-  
ny, unlesse they suit and agree  
in disposition? *Prov. 27.19.* *As*  
*in water face answereth to face, so*  
*doth the heart of man to man.*  
Why doth a man love some  
particular man with a more in-  
ward, free, strong love? be-  
cause, (*as in water face answereth*  
*to face*) a man may see the image  
of his face in water: the repre-  
sented face hath the likenes of  
the true face; So a man sees the  
image and representation of his  
own affections and dispositions  
in some more then in others;  
he sees himself in him, and eve-  
ry man loves himself more then  
others, and consequently such  
men, in whom he sees himself  
more then in others: *Psal. 40.8.*

The more suitablenes and agreement, the more desire and delight: we are but in a small measure suitable to the worship of God, because the Image of God is but in part renewed in us, and if there be but a measure of likenes in us to Gods worship, there will be but a measure of delight, and therefore wearines present; likenes alone doth exclude wearines: beside there will be a measure of unlikenes, and that naturally causeth wearines.

3. Immoderate desire and delight in other things, even lawfull callings, occasions, and comforts, so in my text. Why are they weary of the new Moon and of the Sabbath? the reason is rendred, That we may sell corne, and set forth wheat: and why should they sell corn? that

that they might gather riches. When they were in the midst of Gods worship, they had a greater desire and delight to their callings and worldly busines, the strength of their souls went that way, therefore they were weary of Gods worship.

4. So much earthly converse with our callings and earthly occasions, I say earthly converse, after the manner of men, who are altogether earthly, for it is not the use of our callings that draw our hearts from heaven to earth, but the manner of our use of them, when we do not set a work grace in them, do not use them as an appointed way, to fit us for Gods worship, and therefore watch our hearts, that they be not drawn too much unto the things we

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have to do with. We do not use them with fear, lest there be a snare in them, we do not use them with dependance upon God, with strife against our naturall earthly mindednes, therefore they steal away our hearts.

5. Over-length of duties: there is but a measure of desire, and delight in us, therefore duties should have but a set time: in heaven, when our affections shall be perfect, there shall be no time to measure duties by, but they shall be immeasurable. The measure of the affections is regulated by judgement and discretion, when therefore duties are drawn out beyond discretion, they are burdensom or indiscretion: beside, the soul hath other occasions to attend beside Gods worship, even on the  
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Lords day, works of mercy and necessity: it therefore time be taken up, so that convenient time is not reserved for these, the soul growes weary, because it cannot do all its work: so in a family, duties are then wearisom, when they do not consist with our particular callings.

6. Absence of the all-filling and quickning spirit. It is the spirit that quickneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and life, *Joh. 6. 63*. As the body is dead without the spirit, so the Ordinances without Gods quickning spirit, it must both quicken our desire and delight, and stirre up the good of the Ordinances, *Psal. 84. 10, 11*. *David* exceedingly prizeth a door in Gods house: why?

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the Lord is a sunne : when there is such a presence of God that is both light and heat to discover the good in the Ordinances, and to warm our hearts therewith, then are they delightfull, *2 Cor. 3. 18.* When the spirit shews us the face of God, peace, comfort, grace, in the glasse of the promise, and so reflects the sunne upon us, that whilst we behold Gods favour, we are at peace with him ; whilst we behold his grace, we are made gracious ; whilst we behold his comfort, we are made comfortable, then are the Ordinances delightfull, but if the spirit be absent, there is no affection stirring.

*Use.* This Doctrine doth manifest, First, that God hath but weak service at the hands of the most, weak praying, weak hearing,

hearing, because but weary service. But because all will say they come willingly and cheerfully to Gods worship: I will shew by severall instances, as so many arguments, that the most are weary of Gods service, some whereof will fall upon some, and others upon others, and one or other upon the most.

1. That comming after the beginning of Gods worship, and going away before the end of it, which I blamed heretofore, as an act of despising of Gods worship, will prove wearines in this place. Were it matter of delight, Gods worship, then the more of it, the more delight, the sooner men come, the longer they stay, the more delight, if men come with the first, and stay with the last,

last, they shall have more delight: but if it be a burden, the lesse of it, the more delight. Were man to go to a delightfull recreation, they would be there with the first, and stay with the last, upon this ground, lest they should lose part of their delight; let not men say, they have many hinderances when they should come, and they have many things to hasten them when they should go home, for delight would break thorow hinderances, and make a man forget what would take him off. Do not men forget their meat and sleep, when they are about pleasant occasions? And were the worship of God delightfull, men would forget their occasions at home, till the worship of God be ended.

2. That



2. That allowance of the forenoon only on the Lords day to the worship of God, and reservation of the afternoon, by some, which is a clipping of the Kings coin of heaven, for the Sabbath is the Lords day, in a speciall respect: all the dayes of the week are Gods, in respect of creation, and end, but the Sabbath is the Lords, as the Kings coin is his, it bears the Lords image of holines, it is an holy day, set apart from common use unto Gods worship, to take away the afternoon of that therefore, is to clip the Kings coin, yea though a man should spend so much time in private reading, as he is wont to spend in publike worship: seeing therefore there is such variety of Gods Ordinances, such convenient time of rest and refreshing between  
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the forenoon and afternoon exercise, and due and timely finishing of the afternoon exercise, what but wearines doth keep men from it? Nay, many do take so liberally of Gods good creatures on that day (which most will have on that day, more then any other, though it be fit for very few bodies) that their bodies are made unfit to performe Gods service. Suppose the day be cold, or rainy, as it doth sometimes fall out on that day, and it may be to try whether that will keep men away: would not delight break thorow? will not men do the like for their callings and recreations?

3. That hasty, hearty and full speech of the world and worldly occasions on the Lords day, in some, when the service  
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of God is finished morning and evening, as if the Sabbath were a market day, a day of bargening, paying, receiving, rather than of worshipping of God or seeking the good of the souls of men. If the Sabbath be holy, then nothing must be spoken or done that day but what is directly holy, or done directly for an holy end, to further Gods worship, to helpe our hearts. Were not men weary of holy duties, would they so soon be gotten to earthly occasions? would they be so hot and fervent in the same? would there not be some remembrance of the duties newly past, but that men lay aside a burden when they finish them?

4. The neglect of all private duties by some on the Lords day. If they were not tired with,

with, and weary of Gods publike worship, would they not pray in their families? speak something of the word they have heard, though it were the lesse, the Sabbath being appointed only for holy duties? But if a man should go from family to family, how few should he finde that pray on the Lords day night, or speak any thing of the word preached, but spend the time in idle talking? a signe they have enough of Gods service, are tired therewith.

5. The haste that some make out of the house of God into the alehouse, wherein they can sit longer then at the worship of God. All these things which fall upon the most, some or other of them, do shew what weary service God hath generally

rally performed, and consequently weak service.

2. The weak service God hath done him by his own people, for it is weary service, as appears.

1. In that they are not so willing of the approach of the Sabbath, that light is not so pleasant unto them, they think it comes too soon, could wish it would stay a little longer.

2. Their hearts are not so chearfull in Gods service, nay, many times the Lords day is the saddest day in the week, they are more merry before it comes, and when it is gone, then in it.

3. They give too much way to wandring thoughts and affections in holy duties, they are not so unpleasant and burdensome to them, they do not strive against them.

4. Secret

4. Secret wishings and desires that the Sabbath were gone, to the end they might go about other occasions.

5. Too much gladnes of the end of the Sabbath, too much ease and rest in their hearts, these things shew how weak service God hath, because so weary.

3. Their sin that take course to weary soul and body, so as to make them unfit for Gods worship, for they take course to weaken his worship: they that overcharge their bodies with surfeting and drunkennes, that overtire them with labour, that suffer their affections to run at their will upon earthly things, do take course that God might have but poore service: to do God but poore service, is a sin: but to take course that God may have but poore service, is a double

ble sinne, that argues we are willing he should have but weak service, or at least are carelesse of the strength of his worship.

2. To reprove 1. Our generall wearines of Gods worship. If we consider it, it may shame us.

1. A signe we have lost Gods creation. Is it likely that God would make creatures on purpose for his service, and make them so that it should be a burden to them, when it was in his power to make them otherwise? Thou art weary of the word, of prayer, canst rest nowhere, dost continually wish the minister had done; oh be ashamed, God did not make thee thus, thou hast lost his image, wiped off his spot: should a father take paines and be at cost with a childe, to learn him  
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the skill of some trade, and he should have lost it when he should come to exercise it, would he not be ashamed? thou hast lost the skill of serving of God, which God gave thee, wherein he was at more paines and cost, then in making the rest of his creatures. Me thinks this should make men hang down their heads for shame, when they finde themselves weary of Gods worship, they were sometimes fit to do Gods service, but now unfit.

2. There is no matter of wearines in Gods worship, for it is Gods work, therefore all good, God can command but what is good, and in that which is all good is no matter of wearines, *Esaï. 43.23.* I have not made thee to serve with an offering, nor wearied thee with incense,

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cense, these God commanded,  
but there was no matter of wearines in them, as appeares by the contrary, Thou hast made me to serve with thy sinnes and wearied me with thine iniquities, in sinne is matter of wearines. If thou be weary of that which is good, thou hast Satans image upon thee in measure, for that is his image, to be weary of good as good, *John 8.44.* when he speaketh a lye he speaketh of his own: the Devil can call nothing his own but sinne and falshood, for there is no truth in him, he hath no disposition unto truth: and will not this shame thee, to be like the Devil?

3. This wearines in good is the road way unto wearines in, and by evil and affliction; for temporall tiring evil the word of God is expresse, *Dent. 28.47.*

48. because thou servest not the Lord thy God with joyfullnes and gladnes of heart, for the abundance of all things, thou shalt serve thine enemies in hunger, and thirst, and nakednes, and want of all things, and he shall put a yoke of iron about thy neck, untill he have destroyed thee: they that serve God with a weary heart, instead of being in the hands of God, a freind, they shall be in the hands of enemies, a weary condition, instead of serving God they shall serve their enemies, those whom they do not love, those who will not recompense their labour, for they shall serve them in hunger, &c. they shall have hunger, but no meat to eat, thirst, but no drink to drink, nakednes, but no clothing to put on, no though they serve for it, and so deserve it, a weary condition,

diction; yet if they might have any liberty, it were lesse matter, but they shall put a yoke of iron about thy neck, untill they have destroyed thee, a yoke shews restraint, but an iron yoke shews wearisome restraint, yea so wearisome, as it shall bring on death. They that are weary of Gods service, the way of life, must make account of wearisome bondage, the way to death. No joy of Gods service who is the God of thy life, no joy of life? Look into the conditions of men that are much weary of Gods worship, and see if they have not some wearying, tiring affliction, like an iron yoke, that they can neither break nor chearfully beare, if God would open their eyes they might see here in wearines in Gods worship.

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A notable example see, 2 Chron. 12. 1. when *Reboboam* was strengthened in his kingdome, *he forsook the law of the Lord, and all Israel with him*, they grew weary of the Lords worship, whereupon he sent the King of *Egypt* to take the fenced cities of *Judah*, and to make towards *Jerusalem*, the Lord sends a prophet to tell them that he had left them in the hands of their enemies, because they had forsaken him, this word seconding the Lords work did draw them to humiliation, yet the Lord would not wholly deliver them, and he renders the reason. verl. 8. *they shall be his servants, that they may know the difference between my service, and the service of the kingdomes of the countries.* They might have served God, and none else, but they would not,

not, his service, was a bondage and burden unto them, therefore they shall serve their enemies, whom they would not, till they know by experience that Gods worship is the more easie yoke, and by such experience be made to delight in it. And for heaven they that are naturally weary of Gods service, must never looke to come there, unlesse their natures be changed, for we pray that we may do Gods will on earth, as they do in heaven, a signe all that are in heaven do Gods will chearfully, for were they weary of it, we might not, we need not pray to do it like them, we might not, it were sinne, we need not, for we can do it wearily of our selves, a signe also, that as we looke to come to heaven to be hereafter as they

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are already that are in heaven, we must do Gods will chearfully in measure upon earth, as they do it in heaven. Though God suffer to come into the earth, and to tarry upon the earth, such as worship him but wearily, yet he will not suffer them to come into heaven: earth is a place of change, in heaven is no change: Nay, heaven would more weary such a man, then he is wearied here, for there is the same work for substance, but more of it, more earnestly, more constantly done, and if a little weary men, more will weary them much more. Should I aske you one after another, what you hope will be your condition in another world? you would say, you desire to go to heaven, and you hope to goe to heaven. But your wearines  
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of Gods worship doth say to the contrary, heaven shall never have you till you be altered, for heaven could not keepe you, if it had you, for you would take no contentment there, for the delights there would increase your discontent and weariness. The most curious and exquisite musicke doth increase the sadness of a sad heart. The godly have experience, that when their hearts are out of temper, the worship of God, good duties, are an increase of their burden, and when their hearts are very uncomfortable, the very comforts of God do increase their discomforts. And if weary services of God cannot come to heaven, they must to hell, which every body judge to be a weary condition, *Math.* 23.30. *and cast ye the unprofitable*

*servant into utter darkenes, there shall be weeping and gnashing of teeth.* Why was this servant unprofitable who must be cast into this weary condition? the reason is found, *vers. 24. I knew thee that thou wert an hard man, reaping where thou hast not sowed,* he thought God an hard master, and his worke a weary worke, therefore he would not meddle with it. Therefore his wages is wearisome, no light, no comfort, utter darknes, weeping, and gnashing of teeth.

2. To reprove the godly in speciall, as more blame worthy, in regard of their wearinesse. Nor doe I mean that wearinesse which proceeds from infirmities, which yet may shame us, because it is our sinne, and the fruit of our sinne, but I mean that wearines which doth proceed



ceed from carelesse ies, the godly not bearing the same a their burden, not using means to remedy it, but rather neglecting it, and suffering it to increae in their soules, whilst they content themselves with the outward performance of good duties, this is the speciall fault of the godly, and for this they deserve specially to be blamed, and that upon my doctrine, as a sufficient reason, it weakens the worship of God, make their prayer, hearing, reading lean sacrifices: let them but consider whom they serve so poorely, because wearily, that God who is not, hath not been, nor will be weary of doing them good, the beginning of his mercy was in everlasting, and the end of it shall be in everlasting, it began before time, and shall

continue after time is ended without end, *Psal. 103. 17.* He gave them the best gift he had to give, the measure of which love cannot be expressed, but is set down in a grosse summe, as inexpressible, *so God loved the world, Iohn 3. 16.* He gave his Son, his begotten Son, therefore his own Son, a naturall son, his onely begotten son, he had no other, so he loved his people, if any can tell the measure of that love.

To fasten this reproof upon us, let us consider Gods wayes of willingnes and delight towards us.

1. When we have wearied him with our sinnes he is willing to pardon them, *Isai. 43. 24. 25.* yea, he delighteth in this mercy, *Micah 7. 18.* he will abundantly pardon, *Isai. 55. 7.* a signe of

of delight, at that time when our hearts are weary and heavy laden with our sinnes, he will pardon and give us rest, *Matth. 11. 28.* His abundant willingnes appears in that,

1. He inviteth us to come to him in our weary condition.

2. He chargeth his Ministers to urge and presse comfort upon us, to take no deniall, *Isai. 40. 1. 2.* *Comfort ye, Comfort ye, speake comfortably,* speake till they heare, till they be comforted.

3. He giveth his Ministers the tongue of the learned, to speake a word in season, in the fittest time, to the weary soul, *Isai. 50. 1.*

4. He creates the fruit of the lips peace, *Isai. 57. 19.* whilst the Minister speakes peace, he creates peace by his Almighty

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power he makes the fruit of the lips of his servants, to be peace to the troubled soul, as when *Eli* bid troubled *Hannah*, *Goe in peace, and the Lord grant her petition*, she had peace to goe with, for she did eat, and her countenance was no more sad.

2. He gives us refreshing comforts, in that very worship of his, in which we are weary, *Psal.* 36. 8. abundantly satisfie us with the fatnes of his house, and make us to drinke of the river of his pleasures. He gives us the choicest, most excellent delights, *Isai.* 25. 6. *fat things full of marrow, wines on the lees well refined*. He invites us unto these places of delights, that there he might give us his loves, *Cant.* 7. 11. 12. and when we are there, he gives us rich welcome, *Cant.* 5. 1. *eat, o friends, drinke,*  
yea

*yea drinke abundantly, o beloved!*  
*Isai.55.3. eat ye that which is*  
*good, and let your soul delight it*  
*selfe in faires.*

3. He accompanieth us in  
our afflicted weary conditions:  
when *Israel* was a burning bush  
in *Egypt*, the Angel of the Lord  
appeared in a flame of fire, in  
the midst of the bush, *Exod.3.*  
2. He dwelt in the midst of the  
bush with good will, to preserve  
them, as he did the three chil-  
dren, *Dan.3.24,25,28.*

He is as it were wearied in  
their weary condition, *Isai.63.9.*  
*He was afflicted, Judg.10.16. His*  
*soul was greived, Jer.31.20. His*  
*bowels were troubled.*

He gives them refreshing de-  
lightfull comforts in their wea-  
ry conditions, *Psal.119.92.*  
Gods law was *Dauids* delight,  
*Psal.94.19.*

*Psal. 41. 3.* God doth strengthen them upon the bed of languishing, and turne their bed to make it easie in sicknes.

He turnes our mourning into dancing, takes away our sackcloth, and girdeth us with gladnes, *Psal. 30. 11.* turneth our fasts into feasts, *Zech. 8. 19.* makes sorrow and sighing flee away, *Isai. 51. 11.* makes us to forget our troubles and sorrows, *Iob 11. 16.*

4. These wayes of Gods willingnes and delight towards us, are not limited to some times of our life, and some speciall conditions and occasions, but carried along the whole race of our life, and that we may be confident of with *David, Psal. 23. 6.* Surely goodnesse and mercy shall follow me all the dayes of my life, they are therefore stiled  
sure.

sure mercies, *an everlasting covenant, Isai. 55. 3.*

These refreshings are renewed as his Ordinances, and our afflictions are renewed. And if so much refreshment be given out on this side heaven, in time of our absence from God, in time of our pilgrimage, what is in heaven reserved in the presence of God, as our wellcome home, as the wages of all our weary work and affliction, especially as the perfection of our communion with Christ our head, in heavenly delights, who drunk the dregs of sorrow for our sake? Compare Gods willingness towards us, with our weariness in his service, that we may the better see our sin, and be filled with shame. No work hath that delight, that assistance, that encouragement, that reward.

ward, yet we are weary. Look back to the daies of our youth, and see what delightfull work fin was, what time, pains spent therein. We could finde meat, drink, sleep, work, rest, and recreation in fin, yea so great was our delight in fin, that it is very hard not to think with delight, of what delight we formerly found in fin. This considered, we may break out with *Paul: Rom. 7. 24. O wretched man that I am, who shall deliver me from this body of death?* This heavy tiring body of death?

3. To exhort us to labour the redresse of this wearines in Gods worship, which causeth us to put off God with so unworthy, unwellcome, unacceptable service. And let me first speak to them, who are in an unregenerate condition, if so be it might please



please God, I might prevaile with them in two things.

1. To grow out of love with themselves.

2. To grow in love with the Image of God.

1. There is great cause we should grow out of love with our selves, be weary of our selves, if we consider our natures will not, nay cannot suffer us to do God any good service, for they cannot be willing unto it, or cheerfull in it: should I ask any man that believes there is a God, and that God made him, and bestowed upon him all he hath, he would say he were to be worshipped in the best manner: but then come to the heart for a will unto Gods service, and chear in it, and it will not, nay cannot yeild it, *Rom. 8. 7. The carnall minde is en-*

*mity*

*mity against God* : and he proves it by the affection it hath to his will, for it is not subject to the law of God, nor indeed can be, it neither doth, nor can come under the command of God, subject and submit unto it, that what it requireth shall be done willingly and cheerfully. See it in an instance, the little family, religion, that is (I say not amongst heathens, but) amongst them that have lived long under the preaching of the Word, and even in this place. Men cannot but be convinced that it is a duty to read the Word, and to pray in their families, and they cannot but think it is good, sometimes at least, yet it is not done, they cannot fall to it. How comes that to passe ? their hearts will not suffer them, they have no minde, they have no delight.

delight therein ; It may be they will say they are unable, and that hinders them, but that is but a pretence put upon their unwillingnes, for what a man is willing of, he will get some skill in, he will try what he can do ; when he hath no skill, he will inquire of others, and by exercise gain skill: so had men a will to be religious in their families, they would get skill, they would first pray betwixt God and their own souls, they would begge skill of God to pray in their own families, they would get some body to pray for them in their families, their wives, if they be able, or children, or servants, or some friend, they would first learn a praier out of a book, & after pray of themselves ; what is it that will will not do? Have not men  
just

just cause to be out of love with themselves, who naturally have no will unto Gods service. They are willing to do their own works: as here, *When will the New moon be gon, that we may sell corn?* they have more minde of selling corn then of Gods service, they are willing to do sins work, *Prov. 2. 13, 14.* evil men do not onely leave the paths of uprightnes, to walk in the waies of darknes, but they rejoyce to do evil, and delight in the forwardnes of the wicked. Are these not bad hearts that can delight in any thing but what is best? More then thus, our hearts do not onely make us unfit to go to heaven, because they make Gods worship a burthen to us, but they make us unwilling to go to Heaven. No unregenerate man can be willing

ling to go to Heaven, as he is unregenerate. You will say, every unregenerate man desires and is willing to go to Heaven: I answer no, you are deceived, no unregenerate man is willing to go to Heaven, for he is not willing unto the worship of God, the necessary way to Heaven. Indeed, if you consider Heaven, and Gods service as parted, then they may be willing of Heaven, and not of Gods service: but if you consider Heaven and Gods service inseparably knit together, then if he be unwilling of Gods service, he is unwilling of Heaven, because he cannot possibly have heaven, but in a way of Gods service: *Ruth 4. 3*, &c. *Boaz* tells *Elimelechs* next kinsman, that *Naomi* selleth a parcell of land, that was *Elimelechs*, and he is  
next

next to redeem it, he saith he will redeem it. *Boaz* tells him, that what time he redeem the inheritance, he must take *Ruth* the wife of the dead, then he saith, he cannot redeem it, though he were willing to redeem the inheritance, yet because he was not willing to redeem it, in that way wherein it was to be redeemed, he was not willing to redeem it at all, so he plainly saith, I cannot redeem it. In like manner, because unregenerate men cannot be willing of Gods service, the way to heaven, they cannot be willing of heaven : are not those natures to be loathed that love not heaven ?

*Object.* The Scripture doth bear witnesse, that unregenerate men have delighted in the worship of God : *Isa. 58.2. They seek*

*me*

me daily, and delight to know my  
waies, they take delight in ap-  
proaching to God: *Herod heard*  
*John Baptist gladly*, Mark 6.20.  
The stony ground heare the  
Word with joy, *Matth.* 13.  
20.

*Ansiv.* Unregenerate men  
may have some willingnes unto,  
and delight in the service of  
God in three cases.

1. When Gods service is a  
leading way unto some end,  
that suits with corrupt nature,  
and so it is not Gods pure wor-  
ship that they love, but their  
corrupt end, for they love Gods  
worship no further then serves  
to that corrupt end. Thus *Iehu*  
shewed abundance of zeal in  
destroying the house of *Ahab*,  
and the idolatry of *Baal*, that  
thereby he might establish the  
Kingdom to his posterity, and  
get

get himself a great name: 2 *King.*  
10. 16. *Come with me, and see*  
*my Zeal for the Lord*: he was so  
full of vain glory herein, that  
he cannot hold in, but is forced  
to break out. And that he was  
forward unto Gods service,  
onely for a corrupt end, appears  
plainly by the testimony of the  
Holy ghost concerning him,  
*ver.* 31. He took no heed to  
walk in the law of the Lord  
God of *Israel* with all his heart,  
he did walk in some part of the  
law, but not with all his heart:  
the service of God had but a  
piece of his heart, he was no  
further willing unto it, and for-  
ward in it then served his cor-  
rupt ends, that he did not walk  
in the law of God with all his  
heart, the spirit of God makes  
it plain, in the later end of the  
verse, for he departed not from  
the



the sins of *Ieroboam*, who made *Israel* to sin, had he destroyed *Baals* Idolatry, because it was Gods will, he would also have destroyed *Ieroboams* Idolatry, because that also was Gods will, but that in worldly policy would have been against his own ends, for that Idolatry was set up in policy, as a means to establish the Kingdom, *1 King. 12 26.* *Ieroboam* said in his heart, that if the people should go up to the house of God to worship in *Ierusalem*, then their hearts would turne again to the King of *Judah*, and then his Kingdom were gon, therefore he made two calves, and put this pretence upon it, It is too much for you to go up to *Ierusalem*, but his intent was, to preserve the Kingdom to himself, and so it is likely, that  
*Iehu*

*Iehu* let them alone, in the same policy, for he spared them out of the unsoundnes of his heart.

2. When the matter of worship, or manner of dispensation, doth suit with his disposition. An understanding judicious man may love preaching that is judicious and understanding, fit to increase knowledge, and to perfect his understanding. A man of meeknes may delight in a Sermon of peace, peace, may be refreshed with smooth, soft, milde, quiet preaching. A temperate man may joy in a Sermon that is tart and bitter against drunkennesse, uncleannes: the liberall man may delight in severe preaching against covetousnes: a man musically affected, may delight in singing Psalms, because these things  
suit

suit with their dispositions. The gifts of Ministers may have an affecting pleasingnes, they may expresse their mindes in such fit terms, or so pathetically, or they may have such a grace in utterance, so ready, so smooth, so distinct, with such comely carriage of body as may affect, &c. Ezek. 33. 32. So many, no doubt, may be very forward to Gods Ordinances, ordinary and extraordinary, as a way unto their credit and good name: Isa. 58. 3. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?* they thought they deserved to be regarded highly for their fasting, even of God himself, and expostulate with God for disregarding them, a signe they made account of that, and aimed

ed chiefly at that in doing the duty, otherwise they would rather have complained of the sins found in those duties, & God doth: *Matth. 6. 5.* Our Saviour speaking of hypocrites, saith, *they love to pray standing in the Synagogues, and in the corners of the streets*: they doe not onely pray in the Synagogues, and in the corners of the streets, but they love to pray there, they have an affection thereto, a delight therein; why? not in regard of the duties themselves, or Gods glory, but their own ends, that they may be seen of men, get praise and glory to themselves.

3. Unregenerate men may have some affection to, and delight in the service of God, by reason of some work of the spirit of God upon them for the time. As

I. A

1. A work of illumination, giving some clear discerning of that good is in Gods worship, more then in any other imployment, and the apprehension of such good, whilest it lasteth, will somewhat stirre the affection.

2. Awaking and exciting the conscience to do its office, which by promises of good, on the one hand, and threatnings of evil, on the other, assisted by the spirit of God, hath a power to command the desire and delight of the soul to work. *Felix* his conscience awaked by the preaching of *Paul*, stirred his affection of fear. And when the conscience doth charge it upon the affections, as a duty to joy in Gods worship, and to be willing unto it, a duty which God will reward, the contrary

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whereto God will punish, it may forcibly compell, and draw out the affections.

3. Lifting up the affections of desire and delight, by an heavenly power of experience. As a man which dips his finger in some sweet liquour, and tasteth the sweetnes of it, doth afterward desire and delight therein; So God doth by the work of his spirit, sometimes drench the affections of unregenerate men in the sweetnes of his worship, doth so make their affections, and the good of the Ordinances to meet, that they feel and taste a sweetnes, which make them affected afterward to the means thereof: *Heb. 6. 4, 5.* Such as afterward fall away, may taste of the powers of the world to come, may dip their finger in the rivers of the pleasures

tures of Heaven. But this work of the spirit, making unregenerate men willing to, and cheerful in the worship of God, is rather a work upon them, then in them, a forced work, not naturall, rather a flash, then a fire of affection. The affections are lifted up, not altered and changed, acted onely by an outward principle, the work of the spirit, the experience the spirit hath forcibly and powerfully wrought, not by an outward and inward principle, both the spirit of God, and the suitableness of the affection to that which is good, as in the godly. If this were well considered, that mens natures have no affection to that which is good, it would keep them from priding themselves in their knowledge, wisdom, wit, gifts, it would keep

T 2      them

them from pride in beauty, and trimming their bodies, considering there is no part of the body but gives it self away to sin, and is wholly unwilling to bestow it self in the service of God.

2. As there is great cause that unregenerate men should grow out of love with themselves, on the one hand, so in love with the image of God, on the other hand, that, and that onely can affect their hearts with Gods worship, for Gods Image is that in the heart, which the law of God is in the book of God: *Act. 13. 22.* I have found a man after my own heart, saith God of *David*, which shall fulfill all my will. *David* was therefore fit to fulfill all Gods will, because his heart was after Gods own heart: and what this is to be after Gods own heart,



heart, we shall know, if we consider *David* expressing his willingness to do the will of God in other terms: *Psal. 40. 8. I delight to do thy will, oh my God, yea, thy law is within my heart*: *David* therefore delighted to do Gods will outwardly, because he had the law of God within in his heart. Who would not have an heart like Gods heart, an heart adorned with the good law of God? Till thou have this heart, thou canst not from within taste sweetnes in, and readily come unto the worship of God. Oh therefore thou that findest thy self in an unregenerate condition, and the worship of God a burden to thee, go to God, tell him that indeed it was his goodnes to make thee after his image in *Adam*, when thou couldest willingly and

cheerfully have served him, but it was thy sin in *Adam*, to make away that image which now thou perceivest the want of, tell him, he hath promised to write his law in the hearts of his people a second time, pray him to make good that promise to thee, thou canst not else serve him with thy heart ; as the good will be thine, so the glory will especially be his.

2. Having thus spoken to the unregenerate, to perswade them to grow out of love with themselves, and in love with the Image of God, as the way to grow in love with Gods worship, and so to remedy their wearines ; let me now turn my speech to the people of God, who are sensible of wearines, bear it as a burden, and would gladly be rid of it, and that upon

on this ground, which they are well aware of, because it hinders them in Gods worship. Let me first exhort, and then direct them to get rid of this weariness in a greater measure. First let me exhort them, and for that end I will use a double argument.

1. The first shall be my Doctrine, Wearinesse makes us perform weak service unto God, which every childe of God hath great reason to remedy. The weight of this first argument will appear, if

we consider Time  $\left\{ \begin{array}{l} \text{Past,} \\ \text{Present,} \\ \text{Future,} \\ \text{or to come.} \end{array} \right.$

1. Time past: we may call to minde, that before God brought us home to him, we did the work of sin both willingly and cheerfully, *Eph. 2.3.* The Apostle

postle saith of the converted *Ephesians*, that in times past they had their conversation in the lusts of the flesh, fulfilling the desires of the flesh, they were willing to do whatsoever corruption desired, would deny it nothing, if that did but desire, it must be done, *Tit. 3. 3.* Paul puts in himself, and *Titus*, and the rest of the godly, and saith, *We our selves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures,* not onely had we to do with sinfull lusts and desires, but pleasures, sweet sins, that did bring us delight and joy, and these we served, were commanded by them, they were our masters, and we did them as willing and cheerfull service as ever servant did his Master. The Holy Ghost speaking in the language

guage of young men, that will not be reclaimed from their sinfull waies, saith, Let thine heart chear thee in the daies of thy youth, and walk in the waies of thine heart; not onely doe young men and others walk in the waies of their hearts; but their hearts are cheered therein, *Prov. 10. 23. It is a sport to a fool to do mischief*, and all unregenerate men are fools: *Paul* saith of himself, *Titus* and the godly, before conversion they were foolish. And cannot we remember, that we shewed ourselves fools by making a sport of sin, of Sabbath breaking, of filthy speaking, of cruell exercises, as bear-baiting, cock-fighting, men quarrelling, and the like? Have we not gon merrily from the Church on the Lords day, unto some unlaw-

full meeting, and sinfull recreation ?

2. Adde hereto, that we had no desire or delight in any good, sin had not some of our will and joy onely, but all of both: Gods service had none at all, no not a small measure. It may be we forced our selves to pray, to hear the Word, and to do other good duties, because our parents would have us, or law did call upon us, or we were ashamed to neglect the same, but no will had we thereto. Nay have we not spoken ill of praying, going to Sermons, making profession, living strictly ? a signe what our will was to such courses. It was that lay heavy upon *Paul* after his conversion, that he persecuted the Church, spake ill of them, and did ill to them, and that for  
well

well doing, and that with zeal, abundance of willingnes and delight: *1 Cor. 13. 9. I am not meet to be called an Apostle, because I persecuted the Church of God: Phil. 3. 6. Concerning Zeal, persecuting the Church: he did not onely persecute them for well doing, but he did it with zeal, with an ardent affection. This is the description of all unregenerate men: Tit. 1. 16. They are unto every good work reprobate, not onely doth God reject them, and make no account of them, when they come to doe any religious work, but they also in their own natures are fit to reject and to cast away, rather then to embrace, and to do what is good, and not some good works onely, that are most difficult and spirituall, but every good work: Amos 3. 10.*

*They,*

*They know not to do right* (saith the Lord) they have neither skill nor will to do right.

3. Adde to both, the time spent in willing and cheerfull service of sin: most of us have spent more time then we have to spend in the service of God: vve know vvhat is past, and that much is past, but vve know not hovv little is to come. Put all together. Have vve vvillingly and cheerfully served sin, vvhen vve had no vvill at all to good, and that longer time, for ought vve knowv, then vve have to spend in Gods service: and shall vve doe God vweak service? What? after vve have served sin vvith our strength, shall vve allowv our selves in such poor service unto God, as vve vvould not put off sinne vvith? What? considering that  
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the time of sinnes service is past, and therefore sure, but the time of Gods service is uncertain, because to come, shall we proclaim to all the world that sinne was a better master then God, by our more wearisome service of God then sin?

2. Let us consider time present, and therein two things.

1. God hath put into us a principle of willingnes and cheerfullnes in his service, a new nature, which wants nothing but stirring up, and improving, and we should be more affectionate and lively in Gods service; this appeares in that the Apostle calls upon Timothy, 2 Tim. 1. 6. to stirre up the gift of God, there was an holy fire of grace in him, which did but need stirring up, were the ashes but blown from it, it would

would flame, *Heb. 12.1.* He calls upon the godly to lay aside every weight, and the sinne that doth so easily beset them, and runne with patience the race set before them; there is in them an active and cheerfull disposition, a joyfull running in the race of godlineffe, were the cloggs of sinne and earthly cares and comforts removed, *Heb. 10.24.* He calls upon them to provoke unto love and good works every one his Neighbour, and every one his Brother: there is love in the godly, which is a fountain of good works, which needs only provoking and spurring on. That the godly are no more cheerfull therefore in Gods service, is carelesenes, want of taking paines: and doth not that make our sinne much greater?

2. We do expect that God should:

should willingly and cheerfully meet us, and do us good in his ordinances, if we want counsell, comfort, grace, provision, safety. The godly have not onely prayed to God in case of their necessity, but they have added their desire, that God would not keepe silence, but when they have spoken to him in prayer, that he would speake again to them by his spirit, word, and providence; when they have spoken their troubles, that he would speake comfort; when they have spoken their doubts, that he would speake counsell; when they have spoken their wants of grace, that he would speake supply. When God hath withdrawn himself from his people, though seeking him in his Ordinances, they have been exceedingly

ceedingly troubled, *Cant. 5. 6.* did not the spouse faint because shee could not finde her beloved when shee sought him? *Psal. 44. 24.* doth not the Church thinke that God forgets her oppression and affliction? forgets how ill matters goe with her, because he doth not hear her prayers? Nay have not the godly desired a speedy answer without delay? *Psal. 143. 7. Hear me speedily.* They have desired God to make haste and not to tarry, *Psal. 70. 5. make haste unto me,* make no tarrying, which shews they desired that what God did for them, he would do it cheerfully and willingly, for slacknes is usually a signe of unwillingnes. Nay, when the occasion of their praying hath been some temporall outward affliction present, they have begged  
the

the favour of God, as if that had been the onely thing wanted, *Pfal. 80. 3.* It was salvation from enemies that the Church desired, but shee especially prays again and again for the face of God to shine upon her, *cause thy face to shine, and we shall be saved, Psal. 143.* was penned by David in regard of the persecution of his enemies, *vers. 3. 12.* yet he earnestly prays, *vers. 6. 7.* that God would not hide his face, that God would cause him to heare his loving kindnes in the morning, which shews whatsoever God should do for them, whether preventing of evil, or removing of evil, they desire God would do it lovingly and heartily, and the love where-with he doth it, doth them more good then the mercy it self. It is the frame of the heart of the  
godly

godly thus to desire God cheerfully to meet with them in ordinances, God must come off with every mercy cheerfully, and give us his love, more then the mercy; and shall we come off heavily with the services we perform to him? What equity is in this, God must do our mindes and desires cheerfully, and we his minde, wearily? do we more desire and value the Lords love then his mercies, and will not the Lord looke more at our love then the duties we perform? It argues too much self love, too little love to God, to desire all may come from God to us heartily, but to let all go from us to God grudgingly.

3. Consider the time to come, and therein also 2. things.

1. We looke for heaven hereafter,

hereafter, and for heaven as wages and recompence: *Moses* had respect to the recompence of reward. Will God reward unwilling work? do we recompense children for work unwillingly done? No, we make them do the work, and chide, and beat them for their unwillingness. Work done unwillingly we wish undone, rather than done, and will we recompense work we had rather were undone? There is no difference between the work of the godly, and wicked, the work of the Devil and the godly for matter; the Devil comes to Church, he is the fowles of heaven that pick up the seed sown by the high way side; the Devil prays, ye shall finde him at prayers upon his knees in the gospels; it is the will that makes the difference.

ference. The Devil doth the will of God, and the wicked do the will of God, but God will reward neither in heaven, because they did not the same willingly, but by compulsion and constraint: God will recompense none but willing work, 1 Cor. 9. 16. 17. *Though I preach the Gospel, &c.* Though Paul be a preacher, yet he cannot glory of his pay and wages in heaven, for necessity is laid upon him, God hath given him a calling and gifts for that purpose, do it he must; but if he do it willingly he hath a reward; God rewards none but willing work, other work, that which is done unwillingly, is not worthy the name of work, so much affected is God to willing work, that which is done willingly, according to his minde, though  
it



it be done for by ends, yet God will recompense it with temporall favours. *Iehu* executed all the will of God upon *Ahabs* house, his intent was not to obey God, but to gain glory to himself for present, and to make the kingdome sure to him for after time, yet because he did it heartily, God promised his children should sit upon the throne to the fourth generation, *2 Kings* 10.30. *Nebuchadnezzar* did accomplish Gods whole work upon *Tyrus*; his intent was to serve himself of them, yet because he did it willingly and cheerfully, though he did undergo great losse, therefore God did recompense him, *Ezek.* 29. 18, 19. And surely should not the godly be humbled for their weary serving of God, he would not reward their

their service in heaven. And so much as the godly give way to backward and uncheerfull service, so much they do blur and blot their evidence of heaven, for God doth not reward our praying, hearing, almes, but our willing and cheerfull performance of the same, for we do no more any work then we do it willingly.

2. God will reward us according to our work, measure for measure, *2 Cor. 9. 6. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully*, and what the measure of their bounty must be, we may see in the next verse, *as every man hath purposed in his heart, so let him give, not grudgingly, or of necessity*, so much willingnes and heartines, so much bounty; and so much  
as

as men give constrainedly, and  
grudgingly, so much sparing  
and covetousnes. We may  
therefore increafe, or diminish,  
make more, or make lesse our  
reward in heaven, by our cheer-  
full or uncheerfull serving of  
God, for God will reward us  
according to our works, and  
that not so much according to  
the work of our body and out-  
ward man, as according to the  
work of our will. That this is so,  
appears hence.

1 The will that is set a work  
in any action, is the worke of  
the more noble part, the soul,  
and therefore is the more noble  
work, the better work, resem-  
bling Gods work more, and  
glorifying him more; surely  
God will most recompense the  
best work.

2. So much of the will in a-  
ny

ny action, so much and no more we alone do the action, without help of others, so much as we do it willingly, we do it from within, moved thereunto by our selves; but so much as we do it unwillingly, so much we do it from something without us, and the more we do an action alone, the more will our reward be; if others joyn with us, and by ends set us on, part of our reward is due to them.

3. When any duty is performed the work of the body is but single, but the work of the will is double, for beside it own act of willingnes unto the duty, it doth set a work the body, the body only doth the work, it doth not set a work the soul; indeed in it's working it may encrease the willingnes of the soul, but cannot begin the duty, lead  
the

the soul, set a work the soul, it may occasion the working of the will, but hath no command or power over the will, but the will doth set on the body, and where the most work is done, there the most wages is due.

4. Should God reward according to the outward work, rather then according to the will, then were it not possible for poor men to have so much glory in heaven as rich men, nor women as men, because they have not so much opportunity, to serve God, in regard of the outward work. Nor should ministers, that do but little good in their places, possibly have so much reward, as they that do much good, no though their will were better, which would contrary that of our Saviour concerning the widow, and  
V the

the rich men, casting in their gifts into the treasury, this widow hath cast in more then they all, not more in quantity in the outward work, but more in the will: if therefore the outward work of the poor be lesse then that of the rich, yet if the will be more, the work is more, and so the recompence shall be more.

The second argument to perswade the godly to remedy this wearines, is drawn from consideration of the evil of wearines, and the benefit of delight in Gods service. The evil of wearines we may finde in the chapter where my text is, the evil threatned to the sinnes of that chapter whereof this is one: see this evil laid down in three degrees.

1. Change of joy into sorrow,

row, yea the greatest joy into sorrow, vers. 3. what greater joy then the joy of the Temple, under the old Testament, when there was such variety of instruments of Musick, which, being commanded by God, were assisted to increase the joy of his people: to have these songs silent is a sadness, but to have them turned into howlings, makes much more sorrow, vers. 10. To have the ordinary dayes of Gods people turned into mourning, and their ordinary mirth into lamentation is heavy, but to have their feast-dayes, dayes of greatest mirth turned into mourning, and their songs, the greatest expressions of joy, into lamentation, is much more heavy, yet God will change the greatest joy of weary worshippers into greatest sor-

row, as he saith, vers. 10. *I will make it as the mourning of an only son, and the end thereof as a bitter day*, it shall be a mourning with a witnes.

2. This change of greatest joy for greatest sorrow, shall be sudden and unexpected. The benefit of expectation of evil is this.

1. A man may possibly prevent evil expected.

2. Or at least he may labour to prepare for it, and so the evil will be mitigated, but sudden and unexpected evil hath this aggravation, a man can neither prevent it, nor is prepared to bear it, so it shall be here, vers. 9. *I will make the sunne to go down at noon, and darken the earth in the clear day*: for the sunne to go down at night is no strange thing, but to go down at noon, who



who expects that ? to have the earth darkened in a clear day, vvhho doth look for it ? so here, vvhhen their sunne shall be at the height, their joy at the greatest, vvhhen their day shall be most clear, and likely so to continue, yet then their sunne shall set, and their day darken, their joy shall turne into sorrow.

3. The kinde of evil that shall cause this sorrow shall aggravate it: vvere it some outward affliction, that, in it, the soul might be safe, though uncomfortable, it vvere lesse matter; but it shall be such an affliction, vvherein the soul shall neither be comfortable nor safe, a famine of hearing the vvords of the Lord, a scarcity of that vvorship, they have been vveary of, which evil is many wayes aggravated.

1. By comparifon, not a famine of bread, though the famine of the body be grievous, as experience doth prove, yet this fhall be greater, that fhall be nothing to this.

2. If God did take away fpirituell hunger together vvith food, it vv ere fomething, but they fhall hunger and thirft, be pinched and pained fpiritually, finde, it may be, more emptines and inward gnawings of fpirit, then when they had the meanes.

3. Might they with little adoe, and fome fmall paines be fupplied, it were leffe matter, but they fhall take weary paines, wander from fea to fea, runn to and fro: they were weary of going to a fet place of Gods worfhip, but now they fhall wanderto and fro, go to feek it they know not whither, places unlikely

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unlikely as well as likely, they were weary of going to Gods worship, though had with ease, but now they shall runne to and fro, weary themselves with taking paines.

4. Might they finde what they seek with paines taking, they should finde rest after paines taking, but they shall not finde it, after their paines taking, they shall still be to seek, which makes the evil more heavy, because remediles. Let the godly feare and tremble lest their wearines of Gods worship bring this evil, the change of greatest joy into greatest sorrow, and that when we least expect it, and which is most of all, by the irrecoverable losse of that worship of God we have been weary of.

Touching the benefit of de-

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light

light in Gods worship, on the contrary, the 112. *Psalm*. will inform us, where the man that feareth the Lord, and delighteth greatly in his commandements is pronounced a happy man. And because outward blessings do carry the greatest shew of happines to the eyes of men, therefore the holy ghost doth especially insist upon them, they may be ranked to three heads.

1. Injoyment of outward good things, children, riches, honour, 2. 3. 9. He shall not have these mercies barely and nakedly as others, but with a three-fold addition.

1. Inward dispositions of graciousnesse, mercy, righteoulnes, discretion to improve well his riches, giving unto some, lending unto others.

2. Establishment and firm-  
nes

nes of estate, verl. 3.9. *his righte-  
nesse endureth for ever*, he shall  
have ability to give and lend,  
not for a time only, but for ever,  
his outward condition shall not  
be a flourish onely, but a set-  
led condition.

3. Succession of these mer-  
cies to his seed and posterity,  
vers. 2. his children shall come  
into his place and mercies, be  
heires of his blessings, that a  
man may see and say his seed is  
blessed, *Psal. 37.26.*

2. Change of darkenes into  
light, vers. 4. He may be in  
darkenes, in affliction, but that  
shall not alwayes continue, light  
shall arise, and as vwhen the  
morning is at the darkest, the  
light breaks out, so vwhen they  
and others think the night vvill  
alwayes continue, they shall  
perish in darknes, then shall light

break out, *Isa. 58. 10.* as chear hath arisen in his heart in the difficulties of Gods service, so light shall arise in the darknesse of his condition.

3. Establishment of heart against feares of evil, vers. 6, 7, 8. tidings of evil may come to his eare, but his heart shall be armed against them, to keep it's present temper, it shall be fixed, established, he shall be confident of Gods preservation, in whose service he hath delighted, he shall rather see his desire upon his enemies, then they their desire upon him. His good shall be so great every way, that it shall be matter of great envy, even to the consuming of the wicked.

Having thus exhorted the godly, now unto direction.

1. How may we remedy the

the wearinesse of the soul?

*Ans.* Two things are this way usefull.

1. Generally, labour to be more suitable to Gods worship, get increafe of grace, *Prov. 21. 15.* *It is joy to the just to do judgment,* judgment is suitable to that inward justice is in him, therefore a joy unto him, *Rom. 7. 22.* *I delight in the law of God after the inward man,* so much grace, so much delight in Gods worship, were we more holy, spirituall, heavenly, as the worship of God, we should be more affected to it.

More particularly.

1. Labour to increase love to God, *1 John 5. 3.* *This is the love of God that we keep his commandments,* and his commandments are not greivous: love to God makes the commandments:

ments of God good, pleasant, easie, love takes away the difficulty of an action, and makes it delightfull.

2. Labour the increase of perfection of heart, these two go together *1 Chron. 28. 9. serve him with a perfect heart and willing minde*, the more perfect the heart is, in regard of Gods service, the more willing. Why is the heart unwilling, but because parted and divided, set too much upon other things? *2 Chron. 15. 15.* they rejoyced at the oath, because they had sworn with all their heart, and sought him with their whole desire, *1 Chron. 29. 9.*

3. Labour the increase of uprightness of heart, these two go together, *1 Chron. 29. 17.* when we desire and delight in the worship of God, for by respects



spects or affections will vary, be more or lesse, according to those respects, but when we desire and delight in the worship of God for right ends, the purity thereof, *Psal.* 119. 140. Gods command, Gods glory, these will ever continue the same to draw our affections.

2. Frequently exercise Gods worship, communion doth increase affection, hereby we shall see more the good of Gods worship, and feel the sweetness of it. Vse will take away difficulty, which doth hinder affection: what men disuse they are unwilling to, they will say it is out of their fingers: so if we neglect Gods worship it will grow out of our hearts. The more we worship God in secret, the fitter shall we be for family worship, and the more we  
worship

worship God in our families, the fitter we shall be for publike worship?

*Quest.* 2. How may we remedy the wearines of our bodies.

*Ans.* By the exercise of Temperance governed by watchfulness, 1 *Thes.* 5.6. *watch and be sober.* This watchfull, advised, observant Temperance, must

be exercised about. { Sleep.  
Diet.  
Labour.  
Recreation.

Some lesse sleep makes fitter for Gods worship, some more, some are more apt by lesse food some by more, some more labour makes fitter, some lesse, we must carefully observe, and accordingly order our selves, too much recreation will make the body altogether sensuall, and so loose.

loose that it will not be fixed in any ordinance.

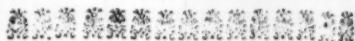
Caution. Let the godly be advised not too easily to hearken to the complaints of the body, *i. q.* the soul may deceive us, thereby we may rather suspect the complaints of the body in Gods worship, and trust them else where, for the soul is more apt to be weary in Gods worship, and lesse weary in other works, and the body is more apt to be weary in other works, and lesse in Gods worship; the soul is more weary of Gods worship; because it hath lesse disposednes thereto, and it is more spirituall, and so lieth heavier upon the soul, it is lesse weary of other works, because it hath more disposednes unto them, and they are more bodily, and do not so lye upon the spirit.

spirit, the body is more weary of other worke, because they take more of the body, lesse weary of Gods worship, because it is more spirituall, and doth not so presse upon the body: suspect therefore the complaints of the body in Gods worship, and do not easily hearken unto them.

2. There is time and place for the execution of an holy revenge upon the body. It hath spent the whole day, and it may be the night after that, in sin, therefore put it to, make it do somewhat more for the service of God, then it willingly would. This is not cruelty, but mercy to our bodies, to constrain them to Gods service, and that in some proportion to their service of sin.

3. There is a necessity of beating down the body, if we  
mean

mean it should be helpfull to our souls, if we too much favour them, we do against our souls, *1 Cor. 9. ult.* There is a danger, that *Paul* himself may be cast away, whilst he doth preach to save others, if he do not beat down his body. The occasions and comforts we daily converse with, do give a strength to the body, and the body gives a strength to sin. Hence the fruit of the godly is more mellow and gracious in old age, because the vigour of their bodies decaying, the strength of sin is wasted.



## CHAP. VI.

*Of the fifth hinderance of instant  
worshipping of God, sleeping.*

MATTH. 26. 40.

*And he commeth to his Disciples,  
and findeth them asleep.*



Now come unto another hinderance of our fervent serving of God, which is sleep: a sin that doth not onely hinder our fervency in Gods worship, but also at this time will hinder the means of redresse, if not forborne. A sin not onely doggs the carelesse, who regard onely to have their bodies

bodies present at Gods worship,  
but steals upon the godly, yea  
the godly of most lively inward  
affections, and therefore it may  
be of generall use, to discover  
how it hinders our instant ser-  
ving of God, and the remedy  
thereof.

The coherence of my Text  
is this: our Saviour knowing  
that the place of his solace in  
communion with God, should  
be the place of his suffering:  
*Joh. 18.2.* He resorteth to that  
garden, which he was so ac-  
customed to, when he knew  
*Judas* would look for him, ra-  
ther then else-where, and he  
takes with him his Disciples, to  
the intent they should assist him  
in prayer, having lately recei-  
ved the strengthening passeover,  
and Lords Supper: this appears  
by his speech unto them: *v. 36.*

*Sit*

*Sit ye here whilst I go and pray yonder.* He that biddeth us when we pray privately, to enter into our chamber, to shut the door, and to pray to our Father in secret, *Matth. 6. 6.* would not have disclosed his secret praying, had it not been to provoke them unto praier, for they might easily apprehend, if he had need to pray, much more they, for though he had more work to go thorow then they, yet he had incomparably more strength then they: his so difficult work was lesse to his strength, then their so easy work, comparatively to their strength. Three of his Disciples he takes unto more intimate and retired sympathy with him in his troubles, these three, *Peter* and the two sonnes of *Zebedee*, he took, rather then the



pray the rest, as we may conceive,  
because they had expressed most  
forward confident affection un-  
to him, he will try them, that  
upon triall they might better  
know themselves and be hum-  
ble. *Peter, ver. 33, 34, 35.* pro-  
fesseth that he will not be of-  
fended because of the evil shall  
befall Christ, though all be  
offended. And when Christ  
tells him that he shall deny him  
thrice that night, he believes  
himself rather than Christ, and  
affirmeth that he will sooner die  
with him than deny him. The  
two sonnes of *Zebedee, Matth.*  
*20. 20, 21, 22. desire to sit the one*  
*at Christs right hand, and the other*  
*at his left in his Kingdom,* he  
asketh them whether they be  
able to drink of his cup, and to  
be baptized with his baptisme:  
they say they are able, as little  
confi-

considering what they now answered, as what they before asked, when our Saviour had parted these three from the rest, he began to be sorrowfull, and very heavy, he communiceth his sorrow to them, and the extremity thereof, My soul is exceeding sorrowfull, even unto death, he had as much sorrow as life could hold, he exhorteth them, to whom he had thus specially unbosomed himself, that they would tarry in that place, and watch with him. As he was sensible of affliction, so of comfort, and the means thereof. It became him to fulfill all righteousness, therefore not onely to pray himself, but to resort to the prayers of others. His suspended comfort, must be recovered in Gods own way. The weak Disciples may help  
their

an-fore had the full, uni-and soul even for-ex-had him-y in him-tion, means o ful-efore, but hers. must way. help their  
their perfect Saviour, whilest he suffered as a sinner, if they doe but watch. But watching was not all that Christ aimed at, that is a duty no further usefull, then it seemeth for some other end: Christ would have them watch, that they might pray with him, as *ver. 41.* Watch and pray, watching without praier had been but a waking idlenes. Our Saviour himself goes a little further from them and praies earnestly, that if it were possible the cup of his sufferings might be turned some other vway; He returneth again to his Disciples, and findeth them asleep. Though they had professed great love to him, and great ability to expresse that love, though he singled them out, and told them his present great necessity, and cald upon

upon them to watch and pray, *i.e.* to pray, not drowsily, but fervently, which in all these regards did presse upon them as duty, yet they fell asleep, and were thereby hindred. Whence I note.

*N.* Sleep is an hinderance to commanded fervency in Gods worship. Sleep in time of Gods worship, is an enemy to fervency therein. It was the duty of the Disciples in this place, to watch and pray, *i.e.* to pray fervently, to pray with the use of all helps unto the same. Christ gave them command so to do, he stood in need of their help, as an Ordinance of God, his command was to watch with him, and his reproof, that they did not watch with him, but they were hindred by sleep, they did not pray at all, that we  
read

pray, but fervently and diligently as there was cause : for then our Saviour would not have reprov'd them. I remember but one onely instance in this case in the book of God, a young man that fell asleep at a Sermon in the night, and in his sleep fell down from a third loft, and was taken up dead, *Act. 20. 9.* A passage in the Acts of the Apostles, which God would have recorded, to be a warning to all Sermon-sleepers. Where was that young mans attentive hearing, vwhen he was fallen into a dead sleep?

For our better instruction concerning this truth, let us enquire two things.

1. What may be the causes of sleep in time of Gods worship?

X

2. How

2. How sleep doth hinder our earnest worshipping of God?

*Quest.* What may be the causes of sleep in time of Gods worship?

*Answ.* We will begin with the causes of the Disciples sleeping in this place: they are two { Instrumentall.  
Principall.

The Instrumentall cause *Luke* reporteth and *Matthew*: there were two instrumentall causes.

1. The weaknes and infirmity of the body: *Matth. 26. 41.* *The spirit indeed is willing, but the flesh is weak.* Though the soul be not perfect, yet it hath a greater perfection then the body, the power of will in the soul goes beyond the power of performance in the body. The body

body is not allwaies ready, when the soul is willing to do good. The spouse, *Cant.* 5. 2. doth acknowledge that she did sleep, when her heart did wake, she had good affections inwardly, which yet wanted outward expressions: So here there was a waking heart in these Disciples, a will to watch vvith Christ, but the body was vweak and infirm. It vvas now night, the time appointed for mans rest, *Psal.* 104. 23. The body knows its time, is spent in the occasions of the day, cannot well vvork day and night both, therefore it falls asleep, when it should watch and pray at such time; the case of these Disciples.

2. The second instrumentall cause of their sleeping, vvas sorrow of heart: *Luk.* 22. 45. He

*found them sleeping for sorrow.*  
We finde our Saviours own testimony concerning their sorrow: *Joh. 16. 6. Because I have said these things to you, sorrow hath filled your heart;* Speech of his departure from them, did fill their hearts vvith sorrow; so no doubt vvhen he told them of his grief, that his soul vvvas exceeding sorrowfull, unto the death, it did increase their grief, for they did exceedingly love him, as appears in that he spends foure vvhole chapters, *Jch. 14, 15, 16, 17.* to comfort these vvith the rest against his leaving of them, and having communicated unto these, over and beside their known losse of him, his present extream affliction, it bred in them a sympathy of sorrow, vvwhich filled their heads and eies vvith moisture,  
and



and so with sleep.

The principall cause of this their sleeping vwhen they should have praied fervently, vvas the withdrawing of divine assistance, vvhich could and vvould have strengthened the infirmity of their bodies, and have kept their sorrow from excesse.

That this vvas so, appears,

1. By the consideration of the persons that did sleep, they were specially chosen to be vvith Christ, and had not long before expressed more confidence then the rest, and God is vvont to desert the confident.

2. By our Saviours reproof of them, *Math. What, could ye not watch with me one houre? What, not so small a time? Howv then vvill ye drink of my cup? Howv vvill ye die*

with me ? Where is the strength you boasted of ? This he spake specially to *Peter*, who had expressed more confidence then the rest, so *Mark* hath it, *Mark* 14.37. *He saith unto Peter, Simon, sleepest thou ? couldst not thou watch one houre ?* Where is thy ability not to be offended because of me, though all men be offended ? surely it is gone.

3. By our Saviours speech unto them, declaring the cause of their sleeping: the spirit indeed is willing, but the flesh is weak: as if he had said, because you finde some freedom and readines of will, you think you can do any thing. Indeed your regenerate will stands bent to all the will of God, but little doe you know what impediments and hinderances you have, and what help and assistance you

you need from heaven, to doe that which you have a generall will unto. God withdrew his assistance, and left them to their own weaknesse, that they might better know their weaknesse, who were confident of strength, for their humiliation. This appears,

1. In that he suffered them thus to faile, not once onely, but twice and thrice, not barely to sleep, but to sleep after exhortation unto watching, yea after reproof for sleep, yea after a second reproof. Here was weaknesse indeed, to adde sin to sin, notwithstanding the use of means, after means to reform.

2. By our Saviours putting them in minde of their weaknes, upon occasion of their sleeping, a signe they did forget it, and

these failings did put them in remembrance thereof.

3. By the effect, the sense of their second sleeping, after reproof, had in them, *Mark 14.40. They wist not what to answer him,* they were troubled, and confounded in themselves.

This was a fit means to humble these self-confident Apostles: not to exercise grace in ordinary course, is matter of humiliation; but not to exercise grace, when we have most need to exercise the same, in the worship of God, for our own good and the good of others, is matter of greater humiliation. To sin at any time is matter of abasement; but to sin in time of time of speciall sorrow and affliction, yea to adde sinne unto sin, when we should adde one expression of grace unto another,

ther, is more matter of abasement: to be worst when we should be best, how evil is it?

To these we may adde some other causes of sleeping in time of Gods worship.

1. Slothfulnesse: *Prov. 19. 15.*  
*Slothfullnesse casteth into a deep sleep.* It is the effect of slothfullnesse, and refusall of labour, to make a man heavy and lumpish. Labour doth dissolve and dispeil vapours, doth refresh and lighten the body, and make it fitter for action: but sloth and idlenes doth fill the body with humours, particularly when a man doth not make a labour and pains of praying and hearing, doth not stirre up, and put forth soul and body, but is carelessse in the same, he contracts an heavines and dulnes, where-

as attention unto duties, and pains-taking in the same, doth chear, and awaken both soul and body.

2. A present senselesnesse of the necessity of watching, both to attain good and prevent evil. A sleepy conscience makes a sleepy body: when that doth not its office, as a monitour to warn and presse unto duty, the conscience is made thus sleepy and so senselesse of good to be found, or evil to be prevented by watchfull performance of duties, two waies.

1. By some false opinion, and error of minde, some false representation of things, some false conclusion drawn sometimes from some truth, whereby the conscience is deceived, and so cast asleep: *Matth. 25. 5.*  
*Whilst the bridegroom tarried, the Virgins*

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*Virgins slumbred and slept : from this false opinion, that it was no matter if they slept in time of the bridegrooms tarrying, and no good was to be gotten by waking and watching, unlesse the bridegroom had been at hand, which was false, contrary to that of our Saviour : Luk. 12. 35, 36, 37. Let your loins be girded about, and your lamps burning, And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediatly. Blessed are those servants, whom the Lord, when he cometh, shall finde watching : Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Something is to be done, when the Lord delayeth*

eth his comming unto us, according to his promise, and our expectation, we are then to wait for him, and it is not in vain so to do, for by that means we shall be ready to entertain him speedily when he cometh, and shall receive more honourable acknowledgement from him. So *ver. 45.* *If that servant shall say in his heart, My Lord delayeth his comming, and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken.* Why doth the evil servant miscarry himself thus, in the delay of his Masters comming, but from a false opinion, that there was no danger in his misbehaviours, unlesse his Master were comming and at hand, contrary to what our Saviour addeth: *v. 46.* *The Lord of that servant will come*



in a day, when he looketh not for him, and in an houre when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Though God come not presently unto misbehaving men, yet that will not take away their danger, he will come soon enough, and too soon for them, and bring recompence enough, though he delay, and that they may resolve upon, as sure and certain.

In like manner, had men true and present apprehensions of the benefit of watching in time of Gods worship, and the danger of sleeping, they would leave sleeping, and tal to waking; but they are deceived by a false opinion, that there is no good to be gotten by waking, nor evil to be found in sleeping, and so they

they are senselesse, not at all affected with the good of the one, or evil of the other.

2. The conscience is made sleep, and so senselesse of good to be obtained, or evil to be prevented, by waking in the time when God is to be worshipped, by some sin committed, but not repented of, whereby grace is dulled, and the awaking quickning spirit of God grieved and withdrawn. This was *Jonahs* case, when he had fled from Gods work, against his knowledge and conscience, the grace of God was so dulled, and his conscience made so sleepey, that whereas he should have spent his time in confessing his sin, and humbling his soul, and seeking peace with God, he settles himself to sleep: *Jonah* 1.5. yea in time of the storm, when

when the naturall consciences of the heathen, did call upon them to pray, and would not let them rest, *Jonahs* conscience was so sleepy, that it suffered him to continue his sleep, which had it been waking and restlesse, it would not have done; Not *Jonahs* conscience, but the ship-master doth awaken him, and that with upbraiding his sleepinesse. What meanest thou, o sleeper? arise, call upon thy God. Thus the conscience of a godly man after sin committed, may be more sleepy and more hardly awaked, then the conscience of a naturall man. *Jonah* having sinned, his conscience was sleepy, and he not sensible of the good of waking and praying, and returning into the way out of the which he was gon, nor of the danger of sleeping  
in

in sin, the way to pull down the awaking judgements of God, as it fell out; So when men, even good men, come to the house of God in their speciall sins unrepented of, they come with sleepy consciences, not sensible of the good found in watchfull attendance upon the Ordinances, nor of the danger of drousiness and sleepinesse, and a sleepy soul makes a sleepy body, yea they sleep fast whom sin rocks asleep.

3. A third cause of sleep in time of Gods worship, is wearinesse, when the spirit and body is tired, and so made fitter to rest then to labour. This wearines that brings on sleep, comes,

1. From toiling and overworking the body in other occasions: *Judges 4. 21. Sisera being*

ing weary, falls fast asleep, to the losse of his life. When men come to family duties with overwearied bodies, or to the house of God, having overtoiled their bodies in the week, or allowing themselves too little sleep on the Saturday night, they are fitter to sleep, then to perform duties.

2. This wearines that fits the body for sleep, doth also come from the length of good duties, we are imperfect creatures, and can endure but a measure in the best actions, though they be most comfortable: *Act. 20. 9.* The spirit of God speaking of *Eutychus* sleeping at the Word, doth adde, that *Paul* was long in preaching, thereby intimating that it was some cause of his sleep, through the weaknes of nature.

4. There

4. There is something also, sometimes, in the season of the time, when duties are performed in the night. So in the forenamed place, *Act. 20.* where *Eutychus* is found sleeping at *Pauls* sermon, it is also recorded that *Paul* continued his speech untill midnight, being to depart on the morrow. Now it was grown to a sleeping season. The bodies of men are more dull and heavy in the night, then in the day, because of the absence of the warm and reviving beams of the sunne, the coldnes and darknes of the night. It is not good therefore to chuse the night to spend in holy duties, unlesse there be some necessity or speciall occasion on the next day. Necessity and speciall occasion will make sleep depart from our eies. *Jacobs* care of his sheep

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sheep and feare of their danger  
kept him from sleeping in the  
night, *Gen. 31. 40.* The same  
man afraid of his brother *Esa*,  
whom he was to meet the next  
day, spent the night in prayers  
and teares, *Gen. 32. 24.* *there*  
*wrestled with him a man till the*  
*breaking of the day, Luk. 6. 12, 13.*  
our Saviour spent the whole  
night in prayer, when he was to  
chuse his apostles the next day.  
And in the place where our text  
is, when he was presently to be  
betrayed by *Iudas*, and appre-  
hended by the souldiers, he  
prayed, and prayed again, and  
had no sleep in his eies, though  
his disciples were so sleepy  
that they could not hold open  
their eies. When *Paul* was to  
depart on the morrow, and the  
disciples to see his face no more,  
he continued his speech untill  
midnight

midnight without any droufines. If we will spend the night in holy duties, there must be something beside the bare duties to keep us awake, some awaking necessity or special occasion, it will not be sufficient that we are loth to spend the day, there must be some circumstance which will so stirre the the affection, that it will stirre and diseasethe body. Nor, is it good to put off family duties till late at night, unlesse we think God will be served with sleeping instead of praying. These instrumentall causes I have been speaking of, are over ruled by the principall cause, God, to punish such sinnes as these.

1. Idlenesse in our particular callings. Is it not just with God, that they who are droufie in the occasions that concern their bodies,



bodies, should be drouisie in the matters that concern their soules ?

2. Overmuch labour in their callings. Is it not just with God, that they who spend too much paines upon their own callings, should spend too little upon his service ? too much upon their bodies, and too little upon their soules ?

3. Heartlesse worship of God, when men bring God a body only, and take no care to bring the soul, it is just with God they should not give so much as a body, but rather sleep.

4. Pride in spirituall abilities. Is it not just with God, that they who are conceited of strength, should expresse weaknesse, as they do that sleep ? and shall we think the Devil hath his hand out

out of this sleeping ? It is sure we oppose him in Gods service more then elsewhere, therefore he will oppose us most. He helps men to over-weary themselves, in the week, whereby they are unfit for the Sabbath. He helps them to chuse the Saturday night to spend till late in triviall occasions, for ordinarily of all dayes in the week men chuse Saturday night, and Sabbath night for occasions of least moment, the worst chosen time in the week ( for Saturday night they should be preparing themselves, and Sabbath night considering how they have spent the Sabbath ) a signe the Devils hand is in the choise. He suggests unto men that there is no benefit in watching, no danger in sleeping, he helps men that are naturally heavy to set-

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de themselves easily, to hang  
down their heads and shut their  
eyes, as furtherances. He can if  
God permit cast an heavinesse  
upon a man. He is compared to  
the fowls that picke up the seed :  
and is not this our way ? shut-  
ting up the soul by sleep, stop-  
ping the eare.

*Quest.* How doth sleep hin-  
der our earnest worshipping of  
God ?

*Ans.* We need not go farre  
to know that, sense and expe-  
rience doth teach every man  
the nature of sleep, doth an-  
swer this question : why is death  
compared to sleep, but because  
they agree in somethings ? a  
sleeping man hath no more use  
of his senses then a dead man,  
they are for the time bound up,  
and suspended from their use,  
if a man be in a fast sleep, so that  
he

he cannot worship God at all. For though the soul be able to worship God without the body, as appeares by the working of the phansie in sleep, and the separation of the soul from the body in heaven, yet in those duties, wherein the soul must be helped by the body, as in all outward worship with others, it cannot worship God if the body be asleep, for herein the soul is directed by the eye, and by the eare, what part of worship to set about, when to begin and when to make an end, what order and decorum to keep; for in publike duties, we are so to worship God, as not only God may be glorified by us, and we bettered in our soules, but also others may be edified in their worshipping of God, which they cannot be by the workes of  
our

our soules, any farther then they appeare, and break out in our bodies, the actions whereof do flow into the eyes and eares of others.

If our sleep be not fast, but rather a slumbring, a drousfines and heavines, our service of God is marred, for our bodies are unto our soules in this case as an hollow trunk stopped in the midst, our eyes do but half see, and our eares but half heare, the sight dies in the eye, and sound in the eare, they come not to the soul, there is no distinct understanding of the worship in hand, much lesse any affection moved, but a man in respect of hearing, praying, singing, is like unto that man in a dream spoken of, *Isa. 29. 8*. He dreameth he is eating, and behold he awaketh and is hungry, he dreameth he is drinking, and  
Y behold

behold, he awaketh and is thirsty, so men think they pray, but when they awake they know not what is prayed, they think they heare, but when they awake they know not what is spoken.

*Use.* The application of this point shall be first to them whom God helpeth against this sinne of sleeping in time of his worship, they are waking and watchfull, lively and stirring in holy duties, sleep doth not then trouble them: their duty is,

1. To be thankfull unto God, it is a mercy, and a mercy denied unto many others. Hereby we are kept from sinne and from much sorrow of heart, which befalls others of the godly, hereby we have that advantage to worship God, and get good to our soules, that others want.

It is not because thy heart is better, or thy body better by nature than others, nor because thou hast more grace, or hast better improved grace than others, but as Christ saith in case of knowledge, *To you it is given to know the mysteries of the kingdom of God*, so say I, to you it is given to wake and watch in holy duties, it is nothing of your own, but Gods free gift, be thankfull therefore. It is no small mercy to do God lively service: hereby our good is the more abundant ~~the~~ more sensible.

2. Take heed of despising, or hardly censuring them that are very heavy in Gods worship: though they sinne, yet do not thou sinne also, rather mourn thou, that God should have such poor service, and pity them

them that lose, they know not what good: who knows what a man loseth when he sleepeth, a sermon while, or prayer while? If *Peter* had watched and prayed, he had not so denied his master, nor the disciples had fled, and left their master, for our Saviour bad them watch and pray, that they might not enter into temptation: had they watched and prayd they had not been so overcome of temptation: who knows what the young man might have gotten for his soul by *Pauls* last Sermon, had he not slept?

3. Improve your waking and watching in holy duties, let not your soules be like children, the more waking the more unsetled, whom therefore we wish asleep rather then awake: so the more waking our  
bodies



bodies are, the more wandring and roving our soules may be, and though Gods worship be not hindred by our sleep, yet much more by our wandrings. Make we use therefore of our waking, by binding our soules close to Gods worship, by the attention of our eyes and eares, and that for a double reason.

1. Some will alwaies be drouisie and sleepy, others had need be more diligent in watching, that their defect might be supplied, and their sinne pardoned. If *Hezekiah* be clean himself according to the purification of the Sanctuary, he may prevail for them which are impure, *2 Chron. 30. 9*. If *Iob* himself be humbled, he may prevail to turn away Gods wrath from his friends unhumbled, *Iob 42. 6, 8*. And if we be dili-

gent in waking, soul as well as body, God may pardon them that sleep, to be sure God will manifest more acceptance of the duty.

● 2. If we wake in duties and worship God no better, and get no more good to our souls then they that sleep, our sin is greater then theirs that sleep, because we abuse and take in vain more means and advantages: they that sleep in ordinances have no use of ordinances, are as without them: they that wake in ordinances, have the use of them, and to have the use of ordinances and not to make use of them is the greater sinne. Beside sleeping is a continued act of sinning belonging to the body, and the soul may also sinne, but a waking person not attending to the worship of God,  
will

will sinne more, for the body hath more power to sinne it self, and to helpe the soul to sinne being awake then asleep.

4. Take heed you provoke not God to change your wakefullnes into drousfines, so will a great change be made in Gods service, and no lesse in your souls. To this end,

1. Be not conceited of your livenes of affection, and confident thereof, as if now you could do any thing, remember upon what foundation you are built, and upon what root you grow, you are indeed lively at present, and have been so, but consider you must be newly assisted by the quickning spirit every time you do any new duty. Thus were the disciples undone when they perceived themselves affected unto Christ,

in a comfortable measure, they thought that would alwaies continue and do any thing, not considering they should need Christs helpe continually to renew it and increase it unto greater work.

2. Take heed of known sins, of going against light received, opposing the word of God, and the checks of conscience in our practice, especially take heed of continuing in sinne unrepented of. If we be drawn to sinne against knowledge, let us not be quiet till we have humbled our souls, recovered our peace with God, and the free passage of Gods spirit in our hearts, sinne against knowledge, especially sinne continued in, will dead the quickning spirit in our hearts, will make dull and sleepey our consciences, and so our bodies.

bodies. Experience shews both in our selves and others, how siene unrepented of will rock the body asleep in Gods service.

3. Maintain in our souls a chear, and present apprehension of the benefit of waking and watching in holy duties, and the danger of sleeping; give not way to such delusions of Satan, that there is no good to be gotten by diligent hearing and praying, and that there is no danger in sleeping, nor come with our mindes so filled with other things, that these thoughts should be farre from us when we come to worship God, then shall we neglect the way of God, and he will neglect us, withdraw himself from us, and leave us to our weak soules and bodies.

Y 3 4. Look

4. Look at Gods worship as matter of paines, matter of difficulty, an hard thing to pray well, to sing well, to hear well, no easie matter, harder far then thy other occasions, because thou hast lesse disposednes unto the same, more inward opposition against the same. Things easie we are carelesse of, things difficult we take more care about. If thou look at it as an hard thing to serve God well, thou wilt set thy soul and body to it, thou wilt crave Gods help, and assistance unto wakefullnes and attention, and against drowfines, and in a way of endeavour and prayer, God will assist.

2. To comfort 1. Gods ministers against the greif and trouble of their souls at this sin of sleeping in Gods worship and the effect of it, weakning of Gods

Gods worship. It cannot but be a great grief to Gods Ministers, to whom the care of the holy things and of the people of God is committed, that their people should sleep when they come to worship God, especially if many sleep, and they sleep much, considering what poor service God hath, and what little good people get, though God and his Ministers take paines for both. How do they hear, pray, sing, when they sleep? How can God be well served? How do they provide for their souls? How shall they walk well the week thorow? The Ministers of God cannot but be troubled hearat, if they have any affection to Gods glory, and the good of their peoples souls: but that which may somewhat comfort them follows.

I. It

1. It is no new thing, it is not a sinne peculiar to these times and congregations, it hath been found in the Church of God formerly: we cannot say that our people are worse then any people, and thereby vexe our selves.

2. There have been sleep found under better government and ministry then any now enjoyed, our Saviour charged his disciples to watch, and reprov'd them once and again, yet they slept still: whose authority and words like our Saviours? Nay more, all his company slept, not one left to awake another. *Paul* was a man of stirring gifts, he excelled all the Apostles in ability, yet the young man slept at his Sermon: the fault therefore is not altogether in Ministers.

3. Though people get no  
good



good by Gods Ordinances  
whilst they are sleeping, yet  
God will order and dispose of  
the sleeping of his own to do  
that good the Ordinances should  
do them, he will hereby experi-  
mentally acquaint them with  
their own weaknes, and humble  
their hearts, though it cost them  
more trouble and smart, and an  
humble heart is a fit vessel to  
carry glory to God, and good  
to it self. Thus Christ taught  
his disciples their weaknes, and  
humbled their hearts, more by  
their sleeping then his former  
preaching. So that whereas we  
think they that sleep at the Or-  
dinances do lose Gods glory  
and their own good, God will  
recover both, and that by means  
of their sleeping, that which  
hath been the means of their  
sinne shall be the means of their  
amendment,

amendment, though with more smart, as they shall well perceive, it being easier to cure the body by diet then by physick, and so the soul by the ordinances, rather then by affliction, especially sinne the greatest affliction, when sinne must be the soules cure, the cure will be found but smarting. But this may be some comfort to us, when we do desire the good of our people, and they walk in a contrary way, better they should smart then perish. If thine eye offend thee or thy foot, saith Christ, pluck out the one, cut off the other, better go to heaven with one eye and halting, then to hell with both eyes and legges. A painfull and dear bought cure is better then perishing. Better misse a little comfort and endure a little trouble for

for a time, then misse the comfort of the whole, and endure the trouble of the whole for ever. Hearers that profit not by carefull attention, may and shall profit ( if they belong to God ) by the sinne, and smart of their carelesnesse ; and that which is their good, may be our comfort, so far as it is their good.

2. To comfort them to whom sleeping is a burden. It cannot be denied but it doth hinder our worshipping of God, but there is comfort in that case, if it be a burden. Let us try that first.

1. Thou wilt lay in against it before thou go to the house of God, in thy prayer thou wilt complain of it, and desire helpe against it.

2. In the Ordinances thou wilt strive against it, stirre up thy  
thy

thy selfe, dis ease thy self, desire others to awake thee, be thankfull when they do it.

3. After duties, thy heavy head will be turned into an heavy heart, when thou goest to God in prayer, when thou goest to thy meat, and to thy rest, thy heart will be weary.

If thus thou finde thy sleeping a burden, there is comfort.

1. The obedience of Christ, for the sake whereof thy obedience is accepted, was a wakefull lively obedience, what was wanting in thine, was found in his obedience for thee.

2. Thy obedience is presented to God by the intercession of Christ without any defect, as it is in thy will, not in performance.

3. For Christs sake, God will make thy sinne thy physicks,  
both

both to discover thy self to thy self, and to humble thy heart.

3. For information.

1. God hath but weak service at the hands of very many, for sleeping is very generall. To speak first of Gods publique worship; How many sorts of sleepers are found? some sleep from the beginning to the end, as if they come for no other purpose but to sleep, as if the Sabbath were made onely to recover that sleep they have lost in the week, for love of their own occasions, as if Gods Ordinances were rather a cradle to rock them asleep, then the office of the watchmen of God to awaken sleepers. Some sleep from the beginning of the Ordinance, till praier or Sermon begin, as if they came to the house of God, not well awakened

ked, or wanted part of their morning sleep. Some after some time of waking and watching, do fall asleep, as if the service of God were the onely unpleasanttiresom work. Some their serving of God consists of short sleeps, and short wakings, as if they met with a continuall intercourse of startling, and quieting in Gods service. Some have a continuall heavines and lumpishnes in Gods service, as if it were night rather then day, their heads are so leaden and weighty, that they cannot hold them up, and their eies so heavy, that they cannot hold them open. And if we set aside these sleepers, the severall sorts of them, how many waking watchfull worshippers of God shall we finde? If there be so many, and such variety of sleepers on the  
the

the Lords day, in the day time, having rested the night before, and resting from their labours in the day, how much more will these be found in family duties, performed late at night, and after weary labour? which makes it manifest, that God hath but weak service in publique, or private from the most.

2. The effect of sin, it doth prevent the course, and frame of nature and grace both, sleep was appointed of God for the refreshing of the weary body, that so it might wake, and be the more cheerfull in Gods service: but sin makes the body sleep, when it is not weary, when it should especially wake: and makes a man unfit for Gods worship. Were there no other evidence of our sullen estate and condition, this were sufficient.

cient. Would men, made according to the Image of God, sleep in his service, who made them fit to wake in it? And if there were nothing else to bring us out of love with sinne, this were enough, it doth unfit us to serve God.

3. The coldnes of their hearts in Gods worship, who fall asleep in it, especially that give way to sleeping. It hinders them in Gods worship, therefore, were their hearts fervently bent to the worship of God, they would hinder that. It is not onely the motion of the body in mens callings, nor chiefly that which keeps them awake, but the intention of their thoughts, and fervency of their affections: and though there be not the like stirring of body in Gods service, yet if the soul were



were so bent upon it, as upon other occasions, that would keep the body awake.

4. For reproof.

1. Generally of them that sleep in Gods worship. We are commanded to love the Lord with all our strength, as well as with all our soul; but we by sleeping deny the strength of our bodies, and thereby the strength of our souls also. God reproveth some for drawing neer to him with their lips, when their hearts were absent, but sleeping sets the body farre from God, as well as the soul. But that we may be more ashamed of this sin of sleeping, let us consider the aggravations of it.

1. It is a needlesse, or at least a carelesse sinne. We except against swearing in ordinary speech,

speech, because it is a needlesse sin: men are not put upon any necessity, it doth not grace their speech, nor bring credit to their speech: so sleeping in Gods service is hereby aggravated, that it is a needlesse sinne. Have not men houses and beds, and time allowed them to sleep in? they have no need to sleep in Gods worship. God hath suffered his own commands to be transgressed in case of necessity: *Matth. 12. 3, 4.* *David* might rather eat holy bread, then his body should come to any harm by hunger, which yet might not have been done, had not God given allowance and command: but to transgresse the command of God when there is no necessity upon us, how great a sin is that? What is this but a despising of the

the command of God? a setting light by it, as if a man should say; Indeed it is a command of God, we should not sleep, but it is no matter whether we keep it or no, it is not worthy observation. It was the aggravation of *David's* adultery, *1 Sam. 12:9*. His despising of the command of God: how did that appear? because no necessity lay upon him to commit that sin, he had wives of his own: had he not sleighted the command of God, he would not have done it: So men have no necessity to sleep, or if they have necessity, it is through carelesnesse, because they will not take that time which God hath allowed, and so they make themselves a necessity of sinning, which is a greater sin.

2. It is an unthankfull sinne,  
God

God in pity hath allowed man sleep to refresh the weary body, to further digestion, to repair the spirits: and we abuse this power to hinder Gods service: he gives us sleep to strengthen our weak bodies: and we use it to weaken his service.

2. He gives us sleep after the labours of the six daies, a night to sleep in, that we might be fresh and lively in his service, and we notwithstanding sleep on that day of his worship: doe we not deal unkindely and unthankfully with him? When we rest and favour the creature, we make account it should be fitter for service: but when God hath rested us, and we should serve him, we rest still.

3. It is an unreasonable sin.

1. It denies God the least we can give him in his service.

Man

Man consisteth but of two parts, soul and body, the body is the meanest part, yet sleeping denies the body. Reason tells us that God deserves both, for he hath made both, and doth maintain both, and if he have but one part, yet he should have the best part; but sleep will give him none, no, not the body, which God would not accept alone, were it given.

2. Sleeping in Gods worship is unseasonable, a misplaced action, especially Lords day sleeping, and reason tells us, that things are to be done in season: sleeping in Gods house is unseasonable.

1. If we consider the time, which is the day: the day is not the appointed time for sleep, but for labour: 1 *Thes. 5. 7. They that sleep, sleep in the night.* That

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time

time which is appointed for the wilde beasts labour, is appointed for mans rest : But the night is appointed for the wilde beasts labour, *Psal. 104. 2c.* therefore for mans rest, for they cannot both labour together, they will hinder one another.

2. If we consider we are in employment, in action : employment is no season for sleep, but rest from employment : *Pf. 104. 23.* *Man goeth forth unto his work, and to his labour, untill the evening :* Man ceaseth his labour with the day, and then goesto rest : *Eccles. 5. 12.* *The sleep of a labouring man is sweet :* They that sleep according to reason, do not sleep in labour, but after labour : but they that sleep in the house of God, do sleep in midst of labour.

3. If we consider what kinde  
of

of imployment it is that we sleep in, the service and worship of God: it is against reason to sleep in midst of any labour: how much more in Gods service, which requires the most pains and labour? We are commanded to do whatsoever we finde to do with all our might, do every thing thorowly, and to purpose: how much more Gods service, the best work?

4. If we consider the place and society: to sleep in a place appointed for waking, and in the midst of them that wake, is against reason. If then carelesse of sinning, or unthankfullnes in sinning, or unreasonable in sinning will shame us, this sin of sleeping in Gods house may shame us, for thereby we shew, that we make h t a

light account of sinning, that we are unthankfull, that we are unreasonable.

2. Particularly, the godly are to be reprov'd more then others, if they sleep in time of Gods worship: will they suffer Gods worship to be weakned and hindred, who are tied by speciall ingagements to doe him speciall service? From whom God doth expect it, and the rather, because others will sleep? God saith in this case to them, as to *Judah* in another case: *Hos. 4. 15. Though Israel play the harlot, yet let not Judah offend.* So saith God to his people, Though others sleep out Word and praier, yet doe not you sleep. They have more cause to be ashamed then others, if we consider,

1. They set an ill example, and



and draw on others by the same, in as much as they have excuse, and shelter for their sleeping, from the example of such, because they professe more care of Gods service. If they that professe more zeal for Gods service, yet will ordinarily sleep, much more may they that professe lesse care. Thus, they not onely sin themselves, but draw on the sinnes of others. *Elies* sonnes sins in Gods worship, made the people to sinne, in abhorring the offerings of the Lord: so the sleeping of professors, doth make others more carelesse of Gods worship, thinking sleeping to be but a small sinne, else they that professe much, would not use it so much.

2. The godly have more incouragement to awake then others,

for the Ordinances are specially appointed for them, Gods expectation is more of their service then others, they have promise of more speciall presence of God, communion with him, benefit from him: their sinne therefore is against much encouragement that others want, therefore a greater sin in them, then in others, who have not that encouragement.

3. The godly have more means to keep them awake then others, they have the grace of God in their heart, assisted by the spirit of God, they have in their mindes a more clear and thorow light to discern of the excellency and worth of Gods worship above other things, they have in their consciences a more divine and strict observation of carriages,

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a more divine authority to com-  
mand what is good, and forbid  
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plication of promises or threat-  
nings, as good or evil is practi-  
sed, they have in their wills a  
speciall bent to that which is  
good, they chuse that as the  
chief good, they have in their  
affections a love to it, and desire  
after it, so that they sin against  
more means and helps against  
sin, and then sin is the great-  
er.

3. Them that suffer others to  
sleep by them, and do not wake  
them, they suffer God and his  
worship to be wronged, and  
might prevent it: Is it not their  
sin? Yes doubtlesse. Why  
was *Meroz* cursed, yea bitterly  
cursed? Not because they  
fought directly against the  
Lord, but because they came  
Z 4. not

not out to help the Lord, *Judg.*  
5. 23. And our Saviour is ex-  
presse, that not to be for the  
Lord, is to be against him: *he*  
*that is not with me is against me,*  
he that doth not what he can  
for the Lord and his worship,  
is in that regard against the  
Lord and his worship: they that  
therefore do not waken sleepers,  
are not with the Lord therein,  
but against him, for they do  
not for him what they might.  
These do not that for the com-  
fort and good of their neigh-  
bours, which God requireth to  
be done for our Neighbours  
beast, though an enemy: *Exod.*  
23. 4. *If thou meet thine enemies*  
*Oxe or Asse going astray, thou*  
*shalt surely bring it back to him*  
*again:* how much more a  
friends beast? When a man  
sleeps in time of the word and  
praiser,

prayer, he is gone astray, for  
he should pray and hear: to  
wake him, is to bring him into  
the way: if he were an enemy,  
we were bound to do it, for  
God hath more care of men,  
then of Oxen, 1 Cor. 9. 9, 10.  
Much more if he were a friend  
should we do it: *Exod. 23. 5. If  
thou see the Ass of him that ha-  
teth thee, lying under his burden,  
and wouldest forbear to help him,  
thou shalt surely help with him.*  
A man was bound to help up  
his enemies Ass lying under a  
burthen, and in case new, and  
fresh thoughts of hatred came  
into his minde, and he should  
say in his heart, he is mine ene-  
my, I have no good will unto  
him, I will not do to him that  
good turne, he was to lay aside  
all, and in any case to help him  
to lift it up: And is not a sleep-

ing man in Gods worship under his burden, even the heaviest burden, sin, which sinks the soult to hell: and doth not waking take off this burden? and doth not sleeping continue this burden on them? and they that suffer them to sleep, suffer them to lie under their burden, which shews a want of mercy, which God would not have us to shew unto the beast that lies under the burden, no not the beast of an enemy, much lesse to the beast of a friend, and least of all, to our neighbour himself. This fault is the greater, if we shall enquire into the same, in the causes thereof.

1. It proceeds from want of love. Were there that affection to our neighbours good should be, we would not suffer them

to lose that good they might  
get, nor to sin by sleeping: but  
as sin hath made man defective  
in love to himself, therefore  
he sleeps in Gods worship: so  
much more hath it made him  
deficient in love to his neighbour,  
and therefore he suffers him to  
sleep: *Levit. 19. 17. Thou shalt  
not hate thy brother in thy heart :  
thou shalt in any wise rebuke thy  
neighbour, and not suffer sin upon  
him.* Why must a man rebuke  
his neighbour, and not suffer  
sin upon him? The reason is  
rendred, *thou shalt not hate thy  
brother :* So when we suffer o-  
thers in sin, and particularly in  
sleeping, and do not labour to  
help them, it is from want of  
love. To neglect a duty to our  
brother is a sin, but to neglect  
it for want of love, is a greater  
sin: not to awake a sleeping  
brother.

brother is a sin, but not to wake him for want of love to him, is a double sin: yet thus it is, we do not awake those that sleep, because we are wanting in love unto them.

2. Another cause why we doe not wake sleepers, is a conceit, an ungrounded conceit that God hath not committed to us the care of our neighbours, but it is enough if we look unto our selves: the common proverb, though ungodly, shews what is in mens mindes: every man for himself, and every one look to one. That there is such a conceit in mens mindes, as appears further, by *Gains* answer to the Lord, which was no put off for that time, but did spring, no doubt, from a principle, seated in his understanding. The Lords  
question



question did import a care that lay upon *Cain* concerning his brother: *Gen. 4. 9.* Where is *Abel* thy brother? *Cains* answer doth acknowledge no such duty of care belonging to him; I cannot tell: Am I my brothers keeper? he knew not where he was, nor did he conceive it to be his duty to know what became of him, he did not apprehend that the care of his brother did lie upon him; So surely men think it is not their duty to take care of their neighbours; contrary to the Commandments of the second table, which are summed up in this one word. *Thou shalt love thy neighbour as thyself*: what care we take of our selves in the first place, we must take of our neighbour in a second place. To neglect our duty to our neighbour is a sin,

fin, but to neglect it upon this ground, because we think it is no duty, is a double sin, to deny both our duty, and the command of God.

3. A third cause why we do not waken sleepers, is a base and unchristian fear that we shall anger them, they will be displeased at us: grant it be so; Shall we runne upon Gods displeasure to avoid mens? If thou awake thy neighbour, he will be displeased; and if thou awake him not, God will be displeased; make thy choice of Gods displeasure or mans, shew thy self holy, and not corrupt, let holy fear of Gods displeasure banish corrupt fear of mans displeasure. Wilt thou esteem thy affliction a greater evil then their sin, when they stand in competition? If thou do awake them,

them, and they be angry, it is but thy affliction, which is thus sweetned, that it befalls thee in a way of obedience, thou dost endure it for doing thy duty: if thou suffer them to sleep, thou sufferest them to sin, nay thou sinnest thy self, in that thou doest not thy duty to keep them from sin. Not to awake them is a sin, but to forbear upon this ground, lest we should procure trouble to our selves, is a greater sin, to preferre our comfort before the preventing of their sin, and our own.

Many objections come to be answered in this case.

1. I see one sleep indeed, but I cannot reach him, he is so farre from me.

*Ans.* If thou cannot reach him thy self, yet speak to some body else, if thine eie cannot make

make use of thy hand to wake him, yet let it make use of some other mans hand, if thou stirre up and provoke another to doe it, it is all one as if thou thy self didst it: beside, I have seen some lengthen their arm with a staffe, to call others into their seats, and had they as much affection to the souls of their neighbours, as to expresse courtisy, they would lengthen their arms with a staffe also to waken them.

2. *Object.* They who are neerer then I will not do it, though I be within reach, and why should I doe it, since they that might better will not?

*Answer.* The question is not what they who are neerer doe, but whether they do well or ill: if they doe well in not waking them, do thou follow them: if they

they doe ill, thy best way is not to follow them: *Exod. 23. 2.* God saith, *Thou shalt not follow a multitude to doe evil:* much lesse one man. What argument is this? others will not obey Gods command, will not help their neighbours out of sin, will expresse hatred unto them, therefore I will do so too: because others neglect, thou shouldest resolve the rather to do it: neglected obedience is the more obedience, because neglected, it will not be done at all unlesse thou doe it. This is one reason why Gods people are called his portion, because they make up that losse of service God sustaineth in the world.

*Object. 3.* They are my betters that sleep, and it will be thought presumption and unmannerlinesse in me to awake them.

*Ans. 1.*

*Ansiv. 1.* Thou maiest then desire those to doe it, that are equall to them, or neerer equality then thou.

2. If thou canst not doe so, know it is no unmannerlinesse nor presumption, to help thy betters against sin, and to doe them a good turne: God did never forbid thee to help thy betters, to see their faults, and to help them against them, but hath commanded thee rather to doe unto them as thou wouldst should be done to thy self. If thou have Gods command, thou doest not presume: and if thou help them against ill manners, such as sleeping is, thou doest expresse good manners.

3. Thy care must be to do it respectively unto thy betters, so as it may appear to them, and others, that it proceedeth out of  
of

hen of love, and is carried with respect, do it in the least way of notice, with care to hide it from observation, *1 Tim. 5. 1. rebuke not an elder, but exhort him as a father*, that religion that teacheth duty to superiours, doth also teach a respective carriage in the same, that both the duty may be done to them to the utmost, and their honour at the same time maintained.

*Ob. 4.* I am loth to awaken them that sleep, lest I should put them to shame whilst others thereby take notice of their sleeping?

*Ans.* Wake them therefore as privately as thou canst, so it be done, if thou canst with the skirt of love cover their infirmity and helpe them out of it both, thou shalt do a double office of love.

2. But

2. But suppose thou cannot waken them without notice, and so without shame, yet it is better shame should rest upon them then sinne, nay it may be shame (when they perceive it is taken notice of) may prevail much to keep them awake.

3. Where a publike cause of shame is found in measure, as sleeping is in a publike place and in publike duties, if publike shame follow no wrongs done, they may thank themselves. Nay there is a due place of putting them to open shame that sinne openly, 1 Tim. 5. 20. *Them that sinne, rebuke before all men, that others also may fear*: this indeed belongs to publike persons; but private persons may occasionally put others to shame in a publike place, without any fault at all, or stepping out of their place.

Ob.



*Ob.* If I do awake them they will sleep again and again, and it is to no purpose, I therefore leave, because I see it doth no good?

*Ans.* 1. If they fail in their duty, yet do not thou fail in thine: our Saviour found his disciples asleep again after he awakened them, the first and second time, yet he did not leave them sleeping, but awakened them still. If thou must renew thy act of love in forgiving till seventy times seven times, *Matth.* 18.22. much more the act of love in awaking them from sleep, for that is a greater act of love. And where awakening will not keep awake, it may be usefull to add admonition at some other time when they are awake, which may take more impression then continuall shaking

king of a sleepey head.

*Ob.* I waken them till they be angry with me, should I not then forbear?

*Ans.* That anger must not cause thee to forbear, for it is not at the action, but the disquiet of it, as a patient may be angry at the smarting of physick, and yet not at the physician nor the physick, it is therefore rather the anger of the drowsinesse of the person, then of the person.

2. This anger is not an advised, deliberate act, but a sudden and violent motion, which will not only cease when a man better considers of it, but will turne unto love, *Prov. 28. 23. He that reproveth a man, shall finde more favour in the latter end, then he that flattereth with his lips,* this priviledge well doing hath,  
the

he more it is looked into, the more worth and excellencie there is in it, when they have considered both their sleeping and thy waking of them, the carelesnesse of themselves, and by care of them, they will receive good will unto thee, instead of anger they will be angry at themselves, but favour thee, be disquiet with themselves, but quiet towards thee, when they have put off passion and put on wisdom; when *Abigail* had talked to *David*, not only wisely, but so long till his passion was gon, he acknowledged her a blessed woman.

5. The fifth and last use is, to perswade us all to take heed of sleeping in Gods worship. If we have any care of the worship of God, this exhortation must prevail with us; for sleeping

ing

ing expresseth an utter carelesse-  
nesse of Gods service, for it hin-  
ders both soul and body. Be-  
cause this particular needeth  
urging, and I know not when I  
shall have the like occasion,  
therefore I will use three sorts  
of arguments.

1. To all in generall.

2. To unregenerate men by  
themselves.

3. To the people of God by  
themselves.

The arguments that con-  
cern all, are these.

1. That proverb of *Solomon*  
*chap. 10. 5. He that sleepeth in*  
*harvest is a sonne that causeth*  
*shame.* All men bestirre them-  
selves in harvest, and if a man  
sleep then, all his friends are a-  
shamed of him, for sleep now is  
most unseemly and uncomely,  
now men have most need to  
wake

wake and work, there is most occasion, and most benefit. And is not every Lords day an harvest day? a day of spirituall plenty? wherein men may store their souls? if therefore they sleepe on that day, Gods Ministers, and people will be ashamed of them: what sleep when there is most work to do, in the busiest season when most good is to be gotten? sleeping therefore is a shamefull sinne, and if we have any shame in us, unlesse we care not what we do, nor who see us in our uncomeliness, let us shake off sleeping.

2. It is a sorrowfull disquieting sinne: the end of sleeping in Gods worship will be disquiet. There is a three fold time, even in this life, wherein such sleeping will disquiet.

1. Time of the want of those  
A a ordinances

ordinances wherein we have slept, when men shall wish they had but those sermons and prayers they have slept out, how heavy will it be? when men shall think, that had they the ordinances now, they would wake in them, whereas when they enjoyed them, they slept, how heavy will it be? when men shall think the ordinances are not so much gon or taken away by force, but they have slept them away, it hath been their voluntary carelesse doing, had they waked, they still had injoyed them?

2. A second time, is the time of their conscience awaking, upon some other occasion, the more sinnefull rest soul or body have had, the more miserable disquiet, when the conscience is awaked by divine light  
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and power, to do it's office : the soul may be arested at Gods suit specially for some one sin, but then will God take his advantage, to lay upon the soule other finnes, for God stores up trouble, as men store up sinne, that it comes by heaps when it comes.

3. Time of the want of sleep in sicknes. Then as the bodies of men shall tolle from side to side, so their mindes shall roll from thought to thought, from Lords day to Lords day, from Sermon to Sermon, then shall the ordinances they have slept in, accompany them, wake and watch with them. As they turned their seats into beds, their heads were so heavy, that they needed no place of ease : so now their beds shall be turned into seats, hard under them, that they

shall take no rest. When men shall thinke the sleep they should have now in sicknes to make the pain lesse, the nights short, their bodies more able to bear, they have had it long agoe, they spent it prodigally, therefore must now pinch for it: how heavy will it be?

3. It puts God upon violent courses, to awaken men and makethem lively in his service, when men do not awake of themselves, the vapours being dissolved and senses loosned, which is naturall, we do by sound, or by shaking them force them to awake: so when the ordinances, Gods apointed naturall way, will not awaken them, God forcibly breaks open the eyes and eares of men. Why did that young man sleep at *Pauls* Sermon, *Act. 20.* fall down



down dead? not only to punish him, but also to make the company more wakefull, and to be a continuall noise founding in the eares of sleepers; for that providence of God is a reall voice continually and for ever founding thus much, that death is contained in hermen-sleeping. Indeed it doth not alwaies appear, but there it is infolded and wrapped in sleeping: it did once appear, and may alwaies appear for ought we know. Why did God send a storme after *Jonah*? not so much because he ran away from Gods work, but because his conscience was sleepy and would not awaken without violence. Why doth God send amongst a people the shrill founding and eare-piercing trumpet, the thundring drums, the warring terrifying cannons?

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but to awaken them whom the silver trumpets of the Temple, the Ordinances of God, that joyfull found, *Psal. 89. 15.* would not awaken. When a people have too much rest, and are secure thereby, they must hear noise of war: God will have his people awakened, men are so settled in sleeping, that the word will not do it, no, not the word against sleeping, the Lord must therefore take some violent way. And I pray God from my heart that this ordinary Lords day sleeping which will not be reclaimed, be not a fore-runner of some forcible curse, either the losse of the Ordinances, or some other judgement, if not the waking stirring sword. The sword hath long slept in this nation, and we mean while give our selves to  
all

all rest : but when the Lord shall bid the sword, awake, as *Zech.* 13. 7. our sleep shall be gon.

The arguments that particularly concern the unregenerate, are these.

1. By sleep thou dost as much as in thee lies, to keep thy soul out of heaven, thou dost shut the door of life, the care is the door of life, for *faith comes by hearing, Rom. 10. 17.* no hearing no faith, no faith no salvation, *Ephes. 2. 8. by grace ye are saved through faith.* And whereas thou thinkest to awake another day, though thou sleepest this day, know and consider of it, in sleeping this day and this Sermon, thou dost sleep all thy time and all thy Sermons, for no time is thy time but the present, no Sermon is thy Sermon but the present Sermon. Why

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dost thou reckon upon another Lords day, how canst thou tell thou shalt reach it? The man that made account of many daies to come, was stiled Fool by the Lord, *Luke 12.20. Thou fool, this night shall they fetch away thy soul.* Is it not a folly, for a man to reckon upon many daies, that hath not a part of a day, one night in his power? In sleeping this day thou doest what thou canst to shut thy soul out of heaven for ever, for thou hast no time to labour for heaven, that thou knowest, but the time present: sleeping therefore in men unregenerate is a desperate action, they have but the time present to provide for eternity, they may be in hell for ought they know ere another Sermon, yet they sleep out this. Beside, there is a certain set particular time when

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when God will call every man,  
which should make men be in  
expectation every Sermon, be-  
cause they know not which is  
the time: to sleep is to do what  
we can to prevent the Lords  
call, and so our own salvation.

2. Hell was made for Ser-  
mon-sleepers: torment is the  
just recompence of sinfull ease:  
they that sleepe when they  
should awake, must make ac-  
count to wake with pain when  
they would rest. And it may  
not be unusefull here to relate  
the providence of God concern-  
ing a maid who was much gi-  
ven to sleep at Church. The  
case was this. A certain maid  
went to Church with a purpose:  
to sleep from day to day, as she  
confessed afterwards, thinking  
she could sleep more sweetly  
there then any where, it pleased

God one night she fell into a dream, in her dream she imagined her selfe walking, two waies were presented to her, in the one way was a great fire, that way she would not go, the other way she took, it led her by the Church, she awaked with this application of her dream, she had been wont to sleep much at Church, and if she did not amend that fault, she must expect no other but hell fire. This dream thus applied made her leave sleeping, and fall to hearing, and from hearing to believing and repenting.

The arguments that particularly concern the godly, are these.

1. Let them read with understanding, and ponder our Saviours carriage to his sleeping disciples, *Luke, chap. 22. 46.*  
brings.

brings him in, expressing himself in a short and sharp angry reproofe, *Why sleep ye?* What reason have you to sleep? Have you no other busines? *Matthew, chap. 26.40.* brings him in upbraiding them of unkindnesse, yea great unkindnesse, that denied him so small a matter, *could you not watch with me one houre?* What, not with me? not one hour? not so small a time? If ye cannot do so small a thing for me, how will you do more? If you cannot overcome a little sleep, deny your selves of a little rest, how will you indure persecution, and overcome death for my sake?

2. He tells them of the danger they had brought themselves into by sleep, *Matth. 26. 41. watch and pray, that ye enter not into temptation, so much as you*

you sleep now, you should watch and pray, so much you enter into temptation, give Satan advantage, will be overcome of sinne and Satan in this houre of affliction. Their sleeping was a procuring cause of their flight, and of *Peters* denial of his master: this was the reason that in his winnowing he discovered so much chaff, he slept when he should have praid, therefore he sinned in trouble: he slept the time of his preparation, therefore sinned in time of temptation.

3. He bringeth them into a condition wherein they could not sleep, and yet bids them, Sleep on now, and take your rest, *Matth. 26. 45*. Sleep now if they could, a bitter upbraiding of their sleeping when they should not, and an intimation of



of punishment by present disquiet. Sleep on now: what? could they now sleep? No, if you mark the following words, *behold, the hour is at hand, and the sonne of man is betrayed into the hands of sinners, rise, let us be going, behold, he is at hand that doth betray me.* How could they both sleep, and rise, and be going? A signe our Saviour did intend to speak ironically, *i. e.* to mock at their restless condition, so bidding them to sleep, that they might well perceive he intended no such matter, which is the bitterest kinde of reproof: jestingly to bid a man to doe a thing, when he knowes he cannot doe it, to make a rest of a mans trouble. So when God shall cast men into restless conditions, and they shall apprehend God bids them sleep now.

now, when yet they cannot sleep, *i. e.* doth not pity their want of rest, but rather mock at their misery, as *Prov. 1. 26.* how heavy will it be? before Christ did thus bitterly reprove them, their sleeping brought a confusion upon their hearts: *Mark. 14. 40.* *They knew not what to answer,* they had no excuse for themselves. How much more when the godly are in affliction will it trouble? and God shall then lay it home to their hearts.

2. Consider that proverb of *Solomon, Chap. 23. 21.* *Drowsines shall cloath a man with raggs.* Is it not true spiritually as well as bodily? Were not the Disciples ragged and uncomely when they fled from their Master? and *Peter* especially, a man of a poor torne and distracted.

distracted soul, when he denied his Master with swearing and cursing? In like manner drowsily Christians are ragged Christians, of distracted spirits, of uncomely conversations. How can it be otherwise, when they sleep out those Ordinances, wherein they should put on the Lord Jesus? How did *Dalilah* get God from *Sampson*, but by getting him asleep? and in his sleep causing him to break his Covenant with God, by cutting off his locks. So whilst men sleep in holy duties, God goes from them, and they are not aware, for thus the way of intercourse between God and them is shut up.

3. Hath not the spirit of God some respect to this sleeping in that Scripture-pharse, which the godly have occasion

to make use of in their afflictions, finding somewhat suitable thereto in the providence of God: *Psal. 44. 23. Awake, why sleepest thou, oh Lord?* God sometimes doth no more for his people in affliction, in their apprehension, then a man asleep; we call and cry, desire others to call and cry for us, times and daies doe passe over our heads, yet God sleeps still, he doth nothing for us, our afflictions doe continue. Doth not this suit our dealing with God? we sleep in his service, therefore he sleeps in our occasions. When we are in affliction, and none can help us but God, and we cannot perceive that God doth take any course for us. Now in Scripture God is said to sleep, and when we finde it so, have we not just cause to consider whether

whether we have not slept in Gods service? And if so, God will not awake till we be humbled for that sin. As therefore we would have God wake and stirre about in our troubles, when no body else can doe us good, let us take heed of sleeping: *Prov. 28.9. He that turneth away his ear from hearing the Law, even his praier shall be abomination: doe not men turne away their ear from hearing the Law, when they sleep in time of the preaching of the Word? If God therefore will not come neer their praiers, he will sleep as it were in their afflictions, when they pray to him.*

*Quest.* How may we be helped against sleeping, in time of Gods worship?

*Ans.*

*Ans.* Some-  
what must be done

Before,  
In time of  
the worship  
of God,  
After.

The things to be done before, are these.

1. Allow thy self convenient sleep the night before the Lords day: doe not then abridge thy self, that thy body should have cause to complain thou hast done it wrong, therefore it must make bold with God: Nor take too much, that also will make thee lumpish.

2. Moderation in diet, feblenes and faintnes, thorow want of food, will cause sleep, so also will fullnes: therefore doe thou so order thy fasting or feeding, as experience tells thee will best conduce to thy waking.

3. Mode-

3. Moderation in weekly labour, *i. e.* when we manage them with dependance upon God, for wisdom, strength and blessing : *Psal.* 127. 2. So the burdensomnesse in measure, is taken away, and our bodies have not that vexationstoil, whereas if we think to carry our occasions with the strength of our own abilities, the whole burden will lie upon us : so shall we be overwearied, and unfit to wake on the Lords day.

4. Pray before thou come for Gods quickning spirit to thy soul, that quickned, will quicken thy body.

5. Love not sleep. It is a phrase the holy Ghost useth : *Prov.* 20. 13. It is one thing to take our naturall rest in time convenient, another thing to have an affection to drowse and slumber

slumber, when we should otherwise be imployed, so we shall bring our selves to an habit and custom of drousinesse, which will not be shaken off on the Lords day. The things to be done in time of Gods worship are,

1. Intention of soul, and attention of body: intend thy thoughts and affections to the Ordinance in hand: and attend with eies and ears: carelesnesse is the mother of drousinesse, *Prov. 19. 15.*

2. Disease thy body. If thou finde thy self drousy, and shalt fettle thy self to ease, thou shalt increase thy drousiness.

3. Desire them that wake to watch over thee, and chase away thy heaviness, by their frequent stirring of thee.

4. Lift up an ejaculation to  
heaven



heaven in midst of thy heaviness,  
from the bitterness of thy heart,  
and inward opposition of thy  
dullness, that help may come  
from heaven, though there be  
none upon earth.

The things to be done after  
Gods worship, are,

1. Family repetition of the  
word, so should men discern  
how they wrong God, his wor-  
ship, themselves and theirs, when  
they finde all lost by sleep.

2. Secret calling of our selves  
to account how we have spent  
the Sabbath: so it would ap-  
pear how ill sleeping becomes  
that day, and the duties of  
it.

3. Renew our godly sorrow  
for this sinne. It worketh re-  
pentance, change both in heart  
and life, 2 Cor. 7. 10. It is a  
work of the new man, therefore  
doth

doth mortify the deeds of the old man, it is a fruit of the death of Christ, therefore will dead this sinne of sleeping.

4. Burden thy thoughts and affections with it the week thorow, so shalt thou be weary of it on the Lords day: but if it lie light the week thorow, it will be no burden on the Lords day.

*Object.* Here come old age in the last place to plead its infirmity.

*Answer.* 1. Nature is infirm by age, and so is corruption.

2. There are promises of bringing forth fruit in age: *Psalm*. 92. 14. of renewing the youth as the Eagle, *Psalm*. 103. 5. shee in age breaking off her beak, and renewing her feeding, doth renew her youth. If old men did live by promise, and

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and feed as favourily and fully  
 upon the Ordinances, as in  
 youth, their affections would  
 be as lively as then, and their  
 bodies waking.

*Directions to prevent sleeping in  
 night family-exercises.*

1. Put them not off too long,  
 get to them as soon as may  
 be.

2. If they cannot well be  
 done till it be late, dispatch  
 them before supper: we say in  
 our proverb, When the belly is  
 full the bones would be at rest,  
 which is specially true after  
 labour, *Eccles. 5. 12.*

3. If that cannot be, then  
 be short in them, a thing which  
 many will greedily take hold  
 of, thinking all praier time to  
 be lost: but if it be observed,  
 out of conscience, will be found  
 usefull.

usefull. We are so to perform good duties that they may have all our strength for present, and our honourable esteem afterward, which will not be, if we be long in them, we or ours will fall asleep, so our strength will be denied : and if we sin in duty : we shall lesse love and esteem duty, one sin draws on another.

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CHAP. VII.

*of the sixth and last hinderance of  
instant worshipping of God,  
Slothfullnesse.*

ROM. 12. 11.

*Not slothfull in businesse, fervent  
in spirit serving the Lord.*



AVING finished the  
fift hinderance  
of our earnest  
worshipping of  
God, sleep. I

now come to the sixth and last  
slothfullnesse, which the Apo-  
stle here delivers, as an oppo-  
site to fervency of spirit, and  
therefore an hinderance to it.  
In this verse the Apostle doth

B b direct

direct in the manner, and end of all our service to God and man: for the manner, it must be with fervency, fervent in spirit: for the end, it must be to serve God, not our selves or others, but in the first place, and chiefly to serve God, for his use and advantage. That they might not be hindered in this fervency, he discovers the impediment of it, which he diswadeth them from, *viz.* slothfullnes. Though this verse may seem to be restrained to the duties of charity, because they immediately goe before, yet as much may be said for the duties of piety, for they immediately follow after, *ver. 13. rejoycing in hope, patient in tribulation, continuing instant in prayer.* Being therefore set in the middle between both the duties of piety and charity, it may

may most fitly be applied to both, nay we shall do wrong, if we take it from either. Beside, the object whereabout fervency is to be exercised, and sloth avoided is generall, propounded without restraint or limitation. Not slothfull in businesse; he doth not say in love, in giving honour, in hospitality, in distributing to the necessity of the Saints, but in businesse, any serious labour or exercise, (as the word signifieth) whether it concern God or man. I shall apply it to my purpose in hand, spirituall businesse and employment, whereof the Apostle treateth in the chapter, as well as of civill and outward offices of love to our neighbour. The Apostle exhorteth to fervency of spirit in such employments, and to help that way, dehort-

eth from slothfullnesse, implying that it is an opposite, and enemy to fervency, they cannot consist and stand together, sloth will hinder fervency, and fervency will hinder sloth.

N. Sloth is an hinderance to fervency in spirituall businesse. Not slothfull but fervent, take away sloth, or there will be no fervency: a slothfull spirit brings forth cold service. What was the reason the servant that had but one tallent, did hide it, and not imploy it, some increase he might have gotten, though not so much as the rest? Our Saviour renders the reason, *Matth. 25. 26. Thou wicked and slothfull servant.* He was a wicked servant of an ill spirit, fitter to think hardly of his master, then to doe his duty: and a slothfull servant that had no

minde



minde to take pains : shewing us  
that slothfullnesse is an enemy  
unto use and increase of talents  
for Gods advantage, *Heb. 6. 12.*  
When the Apostle desired to  
winde up the *Hebrews* to an  
higher pitch of knowledge, *v. 1.*  
of love, *ver. 10.* Of hope, *ver. 11.*  
of faith and patience, *ver. 12.*  
Which if they were in them and  
did abound, they should not be  
barren and unfruitfull, *2 Pet. 1. 8.*  
He did not onely presse them  
thereunto from the danger of  
apostacy, from the recom-  
pence of reward, and the ex-  
ample of the Saints, but also  
directed to the use of means, *viz.*  
diligence, *ver. 11.* The contrary  
whereto is sloth, which he de-  
horteth from, *viz.* That ye be  
not slothfull, but followers of  
them, implying, that sloth will  
stand in the way of forward-

nesse and zeal in holy waies.

- |                                 |   |
|---------------------------------|---|
| Let us enquire<br>three things, | 1. What this<br>sloth is ?  |
|                                 | 2. Whence it<br>comes ?   |
|                                 | 3. How it hin-<br>ders our fer-<br>vency in spiri-<br>tuall duties. |

*Quest.* What is this sloth ?

*Ans.* It is an evil disposition of soul and body, whereby a man is addicted to ease, and avoideth disquieting actions.

This discription of sloth hath three things in it.

1. The generall nature of sloth what it hath common with other things : it is a disposition, an inclination and affection, not an act, but a fountain of actions. It is an evil, not a good disposition, a branch of Originall depravation, contrary

to the Image of God, of whom Christ saith, *John 5.17.* *My father worketh hitherto,* therefore the image of Satan.

2. The subject of it, it is not the soul alone, or body alone, but soul and body both, soul and body are capable of labour, therefore of sloth, which is contrary to labour. In this place slothfullnesse is opposed to fervency of spirit, implying there is a sloth in the spirit that damps the fervency, and *Prov. 21.25.* The spirit of God saith of the sloathfull man, *that his hands refuse to labour:* there is therefore a sloth of the body; and *chap 10.26.* He speaketh of a sluggish messenger, one that goes and comes slowly, is slow in dispatch of businesse, leaden-heel'd as we say.

3. The particular nature of it,

it, that whereby it differeth from other things, it is an affection to ease, and stands in opposition to disquieting actions. This appears by the gestures and speeches whereby slothfullnesse doth expresse it self: The gestures of slothfullnesse are these: *He foldeth his hands together, Eccles. 4. 5.* The fool foldeth his hands together, whilst others open their hands, spread them abroad, and stretch them out to labour, he foldeth them together, maketh one to embrace another for ease; *He hideth his hand in his bosome, and will not bring it again to his mouth, Prov. 19. 24.* The warmth of his bosome pleaseth him, for that end he puts his hand there, and thence he will not remove it: *Prov. 26. 14. As the door turneth upon the hinges, so doth the*

from the slothfull upon his bed. A door  
tion upon the hinges easily turneth,  
fiti- to open and shut, on one side,  
his and on another, but doth not  
and turne off the hinges; So the  
nesse slothfull man doth roll from  
ge- side to side on his bed, for ease  
ele: sake, when he is weary on one  
her, side, he turneth to another, but  
leth turneth not off his bed. The  
o- speeches of sloth are such as  
ead these; Eccles. 4. 6. *Better is a  
em handfull with quietnesse, then both  
em the hands full with travell and  
em vexation of spirit*: what ever he  
hi- hath or wanteth, he would have  
and quiet; and his opinion is, that  
th, a little with ease, is better then  
of as much again with trouble of  
for minde and body: Prov. 22. 13.  
re, *The slothfull man saith; there  
ove is a Lion without, I shall be slain  
oor in the streets*; There is no safety  
th in stirring out of doors, there-  
he

fore he will keep within, all safety is in the house, but nothing but danger abroad, if he should stir about any businesse. His discouragement from labour, is difficulty and trouble: Pro. 15. 19. *The way of the slothfull man is as a hedge of thornes*: when he should goe about any businesse, it seems as troublesom to him, as a mans way that must goethorow an hedge of thornes; no comfort, nothing but vexation to be found: Prov. 20. 4. *The sluggard will not plow by reason of the cold*; He cannot endure the cold though for profit, he is all for warmth and ease. The slothfull mans work tends to ease, rather then to labour: is a cessation from pains-taking, a life of rest, rather then of labour, as the holy Ghost declareth: Prov. 6. 9, 10. *How long*

will

fe- nils than sleep, O sluggard? When  
 ing wilt thou rise out of thy sleep? Yet  
 uld a little sleep, a little slumber, a  
 dif- little folding of the hands to sleep;  
 dif- A slothfull man dwells upon  
 19. ease, gives himself much to  
 as a sleep, and will not be drawn to  
 alld labour.

ms *Quest.* Whence comes this  
 a sloth?

ow *Ans.* It is the fruit of the  
 m- fall, which hath brought about  
 to a double cause of sloth, one  
 ug- within us, and another without  
 e us. The cause of sloth within  
 be is,

1. The losse of inward strength,  
 he activity and ability unto action,  
 to the native and naturall strength  
 s a of soul and body is gone, we  
 a are altogether weaknesse and  
 la- insufficiency, and how should  
 la- a man be willing unto that he  
 ng is too weak for? Naturally we  
 ulk know

know not how to doe things in the best way; we know not the benefit of labour; our will is perverse, refusing what we should chuse, and our affections carelesse, so that we cannot let about any action without inward trouble and disquiet, in regard of our unfitnessse.

2. The contrariety that is in our nature to the law of God: if God would have us love labour, we love sleep, *Prov. 20. 13.* and so abhorre labour. The outward cause of sloth is the travell and toil, which sin hath made unavoidably to accompany all actions, as a punishment and part of the curse which God hath threatned, and man deserved, (wherein he is separated from God, who is in a condition all of comfort, and works all his works with ease and comfort.)



sort) whereas man in innocency should have laboured without trouble: *Gen. 2. 15.* God set *Adam* to dresse the garden of *Eden*, and to keep it, but speaks of no toil. *Adam* was made perfectly fit for all imployment, and fittesse for action causeth comfort therein. The blessing of God also was perfectly upon him, he dwelt in the midst of blessing: and *Prov. 10. 21.* *The blessing of God maketh rich, and he addeth no sorrow with it;* Where Gods blessing is, there sorrow cannot be, if it be in perfection and fullnesse as with *Adam*. But now that sin hath entred into the world, and the curse of God by sin, a man cannot use any power of soul, or part of body, without vexation and toil: the soul is vexed in its labour: *Eccles. 1. 13.* *I gave*  
*my*

my heart to seek and search out by wisdom, concerning all things that are done under the heaven: therefore travell hath God given to the sonnes of men, to be exercised therewith; Let a man set a work his wisdom, to finde out the secrets of actions, he shall finde that travell sore and grievous, to exercise and humble him therewith, *verf. 17, 18.* I gave my heart to know wisdom, and to know madnesse and folly: I perceived that this also is vexation of spirit. *Id.* For in much wisdom is much grief: and he that increaseth knowledge, increaseth sorrow. The labours of the soul, the exercise of wisdom, and knowledge in the means thereof, is accompanied with grief, and sorrow, and vexation of minde. The body is toiled and wearied in it's labour,

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bour, sweat forced out, and  
strength weakned, Gen. 3.19.  
In the sweat of thy face shalt thou  
eat bread, Gen. 5.29. This shall  
comfort us concerning our work  
and toil of our hands, because of  
the ground which the Lord hath  
cursed. The curse of God upon  
the ground did not bring man  
labour, but toilsome, painfull  
afflictive labour. This outward  
trouble which accompanieth all  
labour, meeting with an inward  
love of ease and averſnes unto  
labour, must needs further and  
increase the same. When a man  
findes himselfe unfit for action,  
and therefore disquietnes will  
arise from that unfitnes, it will  
make him backward thereunto;  
but when he considereth dis-  
quietnes from within, shall be  
met with outward trouble, that  
cleaves fast even by the bond  
and

and tie of Gods truth unto all labour, it will make him more backward.

Most of all are these causes of sloth found in spirituall actions, inward and outward disquiet.

I. Because our greatest weakness and insufficiency lies in spirituall actions, mans perfection in innocency was to be after Gods Image, so that though he could perfectly dresse and keep the garden, do the work of his particular calling, rule and govern all the creatures put under his feet: yet he could best do those works that come nearest to the works of God, spirituall and divine actions, love the chief good, and delight himself in communion with God: on the contrary now he hath lost the Image of God, he can  
do

do any thing better then spirituall actions; naturall and civil actions he can do, but expresse no life of grace & holines therein, no more then a dead man can expresse naturall life. And when God hath bestowed grace upon men, yet that is but imperfect, the contrary sloth doth remain; spirituall actions are still above, and most contrary to the naturall temper, so that the soul quickned by grace is most unfit for them, therefore most disquiet will thence arise to their souls, which will make them more backward to them then to other actions, any farther then faith assisted by the Spirit of God, doth apply and make use of the all-sufficiency of Christ: doth not experience tell us that the vexation which ariseth from sense of insufficiency

ence unto spirituall duties, doth keep back and is a continuall clogge unto them in the way to such performances. Beside our nature is enmity to the law of God, *Rom. 8. 7.* therefore most enmity to that which is most Gods law, as the commandments of the first table.

2. The curse lies heavier upon spirituall actions, the curse of sorrow that attends actions, for where the blessings of comfort did most appear, there the cause of sorrow will be most manifested, but the blessing of comfort was especially contained in spirituall actions, because a man in them did come nearest to God, and had most to do with him, the fountain of comfort therefore the curse of sorrow is most found in spirituall actions, because in them naturally a man is

is furthest from God, and doth  
least expresse him. And though  
the godly do finde much sweet-  
nesse and comfort in holy du-  
ties, more then in other actions,  
yet they tast of the curse here,  
more then elsewhere, they finde  
more travill trouble and sorrow  
attending spirituall actions then  
any other; the sweat of their  
browes and wearines of their  
bodies is not so troublesome,  
as the pain of their hearts in ho-  
ly duties; their generall calling  
is more sorrowfull and bitter  
then their particular; an harder  
matter to keep their thoughts  
close to good duties, then to  
their particular callings; their  
minde are more vexed and  
their bodies more tired in good  
performances then with so  
much labour any where else. If  
most disquiet from within and  
from

from without be found in spirituall actions, then there is most cause of spirituall sloth.

This spirituall sloth that hinders our fervent performance of good duties is improved and increased sundry wayes.

1. By ignorance of three things.

1. Our necessity and want of spirituall actions, we see not what need we have to pray much, and hear much, because we naturally want Gods favour grace apart in heaven, and they that are renewed have but little grace, much to do with it and much opposition against it, yet know not what need they have of the increase of grace. When our Saviour commandeth his Disciples, *Matth. 6. 31, 33.* to take no thought, saying, *what shall we eat, or what shall we drink?*

or



where withall shall we be clothed,  
But first seek the kingdome of God  
and his righteousness: doth he not  
give us to understand that they,  
and so we, are more sensible of  
wants for our bodies then for  
our soules, that we had need be  
called from the one unto the  
other.

2. Ignorance of the worth  
and excellency of holy duties,  
which have a worth above o-  
ther actions, inasmuch as they  
are commanded in the first  
place, do require more expres-  
sion of grace, do more imme-  
diately concern God, do bring  
more honour to him; we do du-  
ties on Gods day and at other  
times, because God command-  
eth them, others do so, and we  
are wont so to do, but we look  
at them as mean work, as poor  
employment, we do not see the  
hidden

hidden worth and excellency of them; It is not in vain, that the Lord saith, *Isa. 58. 13.* they should call the Sabbath honourable. It is one thing to keep the Sabbath and another thing to keep it as an high day, a day of honour, thinking our ordinary worldly thoughts, words and works, too mean and base for it: we perform good duties, but we know not the honour of them; if we did we should not be ashamed of good speeches and actions, as if they were matter of shame rather than honour.

3. Ignorance of the benefit and good that redounds unto us by the performance of good duties, as increase of our communion with God, increase of his Image in us, increase of peace and comfort, increase of all other

other good things. Why doth  
God so frequently use the ar-  
gument from the benefit, to  
move us unto performance of  
them? but to declare our igno-  
rance herein, as well as to de-  
clare his bounty, and to meet  
with our self-love and desire of  
our own good. If we know ex-  
perimentally the trouble and  
toil of good duties, and not so  
well know our want, the worth  
and benefit of them, how should  
we but be backward unto them,  
as disquieting us without any  
great necessity, worth or benefit  
to countervail that disquiet.

2. Spirituall sloth is impro-  
ved and increased by false rea-  
sonings in our mindes. For in-  
stance,

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forming good duties and fer-  
uencie will serve the turne, and  
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if lesse will do what needs more, are n  
Are not the hearts even of the they  
godly apt to say, what need we lesse  
be so often in prayer, and take serve  
so much paines with our hearts there  
therein? surely God is not so paine  
strict, nor the way to heaven so certa  
streight? Why doth the Apostle other  
call for all diligence in the ad- well,  
ding of grace to grace, 2 Pet. 1. times  
5. and in making *our calling and* that  
*election sure, vers. 10.* but that spend  
we thinke a little will serve? duties  
Why doth our Saviour call the their  
way to heaven a strait gate, and such  
narrow way, *Math. 7. 14.* and not v  
command us to strive to enter Chur  
in, *Luke. 13. 24.* but that we are gon to  
not easily possessed, that so much other  
paines is required in good du- forwa  
ties, as indeed there is? some,  
ally others do cry out of them made  
as prodigalls, that take much stirre  
paines, in hearing, praying, and and su  
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are not backward to say, that they hope to get to heaven with lesse adoe, and if lesse will not serve, God helpe them; That there is no need of so much paines in good duties, they undertake to prove by experience; others (say they) have done well, others have done well in times past, and do well now, that take not so much pains, spend not so much time in good duties, labour not so much with their hearts, were not such and such honest men? were they not well thought of, of the Church of God? are they not gone to heaven? dare you think otherwise? yet they were not forward, strict, and precise as some, they went on fairely and made not so great a noise and stirre in religion. Are not such and such now well thought of,

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you would be loath to think they do not fear God, that they shall not go to heaven, yet they do not so much as keep company with the godly, you can discern in them no great labour and pains-taking for heaven, one may therefore do well, and get well to heaven, where nothing will be wanting, without so much adoe; the labour then is well spared, so saith sloth, spare what one can, but reason grounded, upon experience saith, a man may do well without so much labour, therefore spare it. This reasoning is false, for suppose some have gotten to heaven, and shall get to heaven, that are not so diligent in good wayes, and so shall do well in the end, yet they do not so well in the way. Who knows what smart their sloth

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costs them, in life, in time of sickness, in the houre of death? who knows what peace, comfort, grace, what heaven upon earth they deprive themselves of? who knows how God in Ordinances would raise them up to heaven, and come down from heaven unto them, were they more carefull to take pains? Nor do they so well in the end, they shall have lesse grace, and glory in heaven, lesse of God, and so be lesse happy: They shall have a crown, but not be set with pearls; they shall sit in thrones, but not so near the King of Kings, as others; they shall be filled with the rivers of Gods pleasures, but their vessells shall not be so able to contain as others.

2. There is no profit in performing good duties, we shall

fare no otherwise, no better, in performing them, then if we neglected them, *Job 21.15. What profit should we have, if we pray unto him?* We say in our proverb, as good sit for nought, as work for nought: this keeps men from the work and labour of prayer, a conceit there is no profit in it, they see no good come of it; they that pray much and spend much time in religious exercises, are as poor in the world, as much despised and afflicted as any, yea and more, *Mal. 3.14. Ye have said, it is vain to serve God and what profit is it that we have kept his ordinances, and walked mournfully before the Lord of hosts?* They are not ashamed to say, that it is vain to serve God, an unprofitable way, and they undertake to prove it by their own experience, they have



have kept Gods Ordinances,  
and have mourned for their fail-  
ings, yet have found no bene-  
fit, things have gon no better  
with them, *Jer. 44. 17. 18.* they  
speak their mindes fully since  
they left off burning incense to  
the Queen of heaven, they wan-  
ted all things, and were consu-  
med with famine and sword, but  
when they did burn incense to  
the Queen of heaven, they had  
plenty of victuals, were well  
and saw no evil: so the godly  
have times of temptation,  
wherein carnall reason, assisted  
by Satan, doth prevail to make  
them think and say, all their  
sincerity is in vain, and the  
pains they have taken in Gods  
service, *Psal. 73. 13.* *Verily, I*  
*have censed my heart in vain, and*  
*washed mine hands in innocency,*  
he thought that neither the pu-  
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rity of his heart, nor innocency of his conuerſation was to any purpoſe, he ſhould be never the better for it. Nay, becauſe the more they pray and walk in the uſe of Gods means, ſometimes the worſe matters are with them in providence; are they not ready to reaſon from ſenſe, that there is no benefit in preciſenes and ſtrictnes. This is a falſe reaſoning, *Pſal. 19. 11.* There is reward and great reward. If ſo ſmall a matter, as a cup of cold water, given for Gods ſake, ſhall not go unrewarded: how much leſſe greater matters? Gods righteouſnes is ingaged, *Heb. 6. 10.* He may as ſoon ceaſe to be righteous, as leave unrewarded the labour of his peoples love.

3. So much pains and care about good duties will hinder the particular calling, and ſo the benefits

benefits of this life, and bring poverty. And though the godly do not expreffely fay fo, as others will, yet would they not take more pains about good duties, if they did think it would not hinder their particular calling and profit, which they are fo sensible of. This is a falfe reasoning, for though carefull and fervent performances of duties may take up more time, yet if it bring a double blessing what losse will there be? That it is thus, we may fee in the cafe of the *Jewes*, *Hag. 1. 2.* They did not refuse to build the Temple and therein to take care of the Lords worship, but they were carelesse of it, and for carelesse- nesse he doth reprove them. This people say, the time is not yet come, the time that the Lords house should be built, at

present they wanted opportunity, and hoped they should have opportunity afterward, but would not try whether opportunity would serve. See how this carelesnes of Gods service did redound to the frustrating of all their care about their own occasions, *vers. 6. ye have sown much, and brought in little,* he that earneth wages, earneth wages, to put it into a bagge with holes, their labour did not prosper, they were not the richer for their sowing and labouring, they looked for much and it came to little, *vers. 9. I did blow upon it,* I called for a drought, Why? because my house is wast, and ye run every one to your own house. Their too much care of their own occasions and carelesnes of Gods service, got them

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them nothing, but it lost them much: *Chap. 2. 16, 17.* When one came to a heap of twenty measures, there were but ten; when one came to the presse fat, to draw out fifty vessels, there were but twenty. When corne doth not prove doth not fill, men do not consider that this is, because they take more care about their own matters, then Gods service. It follows, *I smote you with blasting and mildew, and with hail in all the labours of your hands*, when mens corn is spoiled with blasting, and mildew, and hail, they do not consider it is, because they are carelesse of Sabbaths, and Ordinances of God; more carelesse of his service, then their own occasions: on the other side, see, how care of Gods service brings a blessing upon our occasions, *vers. 18, 19.* Consider  
Gc. 55      deri

der from this day, that the foundation of the Lords Temple was laid, consider it, from this day I will blesse you. And that they may know that the Lord doth blesse them because of their care of his worship, he addeth; *Is the seed yet in the barn? Is it already past Gods blessing? yea as yet the vine and the fig-tree, and the pomgranet, and the Olive tree hath not brought forth: Zach. 8.10.11. before this time there was no hire for man nor any for beast, but now I will not be as in the former dayes, for the seed shall be prosperous, &c. so that what time Gods service takes up from our callings, it will abundantly make up in blessing; and it must needs be so, for all successe is Gods, Psal. 127. 1. Except the Lord build the house, they labour in vain that build it,* and

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and where God is best served,  
he will bestow the most blessing.

4. The comfort will not  
countervail the sorrow, the ease,  
the difficulty, the rest the labour.  
Thus much we may gather  
from the sluggards speech, *Eccol.*  
*4.6. Better is a handfull with*  
*quietnesse, then both the hands full*  
*with travell and vexation of spi-*  
*rit:* He thinks the filling of  
both hands will not be answer-  
able to the pains taken therein,  
the lesse he hath, the lesse dis-  
quiet, and the more, the more  
disquiet, and that disquiet will  
not be exceeded by comfort  
and quiet, but the vexation  
seems to him more then the  
quiet, therefore one handfull is  
rather to be chosen, then both,  
because the lesse he hath, the  
lesse disquiet. So much also is  
implied

implied in the spouse, her answer to Christ, calling on her to awake out of the bed of secularity, arise and open to him: *Cant. 5. 3. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* Had she thought the benefit would have countervailed the trouble, she would not have made that exception. This is a false reasoning, for it saith; Christ hath not purchased so much as sin hath deserved.

5. As the difficulty, of good waies is unavoidable, so unconquerable, not possible to overcome it, the evil, and discomfort of good waies is destroying: *Prov. 22. 13. The slothfull man saith, there is a Lyon without:* the difficulties of his way, are as unable to be overcome as a Lyon, he shall be slain in the streets,

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streets, nothing but death and destruction lies before him : So, many think that frequency and earnestnes in good duties ; much praying, hearing, reading, is the onely way to bring malancholly distractions, and madnes upon the soul, and diseases upon the body. Whereas it is the way of greatest promise, therefore of greatest blessing and good. The godly often think with *David*: 1 *Sam.* 27. 1. They shall one day fall, never hold out, never goe thorow the difficulty of holy waies, nor the danger of them, they shall never hold up their heads with comfort. *Elijah* desires he might die, 1 *King.* 19. he thinks he can never keep his life, and uprightnes both : now *Iezabell* is so incensed against him, whereas the waies of wisdom are waies of pleasure.

pleasantnes, and all his paths are peace, no waies are peaceable and pleasant but the waies of wisdom, and all her waies are so: *Prov. 8. 9.* All the words of wisdom are plain to him that understandeth, so are the waies of wisdom plain to grace, though obscure and dark to corrupt nature: *Prov. 14. 6.* *Knowledge is easy to him that understandeth:* to the spirituall understanding, knowledge is easy.

3. Spirituall sloth is improved and increased by neglect of good duties, or carelesse performance of them. Neglect of good duties doth weaken diligence, for strength not exercised doth decrease, and doth increase sloth, because strength of opposition is removed, yea sloth is exercised. Carelesse perform-

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performance doth increase sloth, because it is an act of it, and every act doth increase the habit. Let a man pray or hear carelessly, and he shall be fitter to doe so another time. Let a man spend one Sabbath carelessly, not minding whether he be at any publique exercise, and he shall be fitter to doe so another day, and at length he shall come to think, that there is no difference between the Lords day, and another day, and no matter how he spends it.

4. Spirituall sloth is improved and increased, by too much use of sensible comforts, or carnall sensuall use of them. When we are much in recreation, given to our appetite, to please and content our selves in sensible things, it will cherish a love of ease, and an abhorring of trouble.

trouble: *Amos 6.1. Woe to them that are at ease in Zion;* How doe they further themselves in ease? We finde in the sequel of the chapter; On the one hand they put farre away the evil day, they will not suffer thoughts of trouble to come neer them: on the other hand they eat the calves out of the stall, they drink wine in bowls, they invent to themselves instruments of musick, they chant to the sound of the violl, they bring neer them all things that might please and content nature, that it increaseth the love of that ease and delight, and averfenesse unto trouble: they are not grieved for the affliction of *Joseph*; grief can get no place with them, be there never so great need.

2. If we doe not exceed in the measure of sensible good things,

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things, if we misse it in the end of the use of them, we desire sensible comforts for themselves, onely the comfort of them, and not to fit us for Gods service: if ease be all our end, love, and desire of ease will be cherished by the use of them. Means doe not onely bring unto the end, but increase the desire of the end, by bringing the desire and the end together: good, the more enjoyed, the more desired, because by enjoyment we have experience of the good of it. If we desire outward good things for ease sake, and comfort sake, because we would be freed from trouble, then the more we enjoy them, the more we shall love ease, because we shall more free the sweetnesse and content of it unto nature, whereas if we did use outward mercies,

mercies, and sensible comforts; that we might be fitter for Gods service, we should finde our selves fitted by the use of them for his service, and finde our affection thereto increased; Means used for a sanctified end, doe increase ability, sanctified ability to attain that end.

*Quest.* How doth sloth hinder our earnest worshipping of God?

*Answ.* Three waies.

1. As it stands in opposition to fervency, and so fights against it. Sloth stands in opposition to fervency, because it opposeth diligence, without which, fervency in Gods worship will not be attained. That fervency in Gods worship, will not be had without diligence, and pain-taking, appears by the command of God: *to seek the King-*

*dom*

dom of God, and the righteousness thereof, Matth. 6. 33. To work out our salvation, Phil. 2. 12. To stirre up the gift of God, 2 Tim. 1. 6. To contend for the faith, Jude 3. Which were in vain, if carelesse would serve the turne. It appears also by the different affectednesse in Gods worship in different Christians, the diligent and carelesse. May not they that observe it, see some more affected and taken up in the Ordinances? and they are not the idle, carelesse Christians, but such as take pains, and make a labour of Gods service. It appears further by the experience of the most diligent Christians, who finde a manifest difference in the hearts-warmth, and liberty of their hearts in holy duties, when they take pains with them, and when they are carelesse, ordinarily

dinarily they finde most presence, and life of the spirit in worship, when they have taken most pains, to cleanse and empty the vessell of their hearts, fit for the breathing of the spirit, and have laboured most to stirre up grace in their hearts, fit to meet with Gods Spirit. Though it appear to be a truth, that fervency in Gods worship, will not be had without diligence, yet let us further see it in the causes thereof, which are,

1. The weaknesse of grace considered in it self. The weaknesse of grace is this; that it is imperfect, we have not that full measure of strength, which we should have, and which we had in innocency, we have but a part of it, but a little part as *Job* saith: *Job 26. 14. These are part of Gods waies, but how little a portion*

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tion is heard of him? So could the godly look into their own hearts, they would admire what little grace they have, and that little they have is above, and contrary to that which is our nature since the fall, and is subject to be made lesse, to be weakened. To make weak grace, bring forth strong acts, such as fervent worshipping of God is, will need pains and labour: things very weak are hardly strengthened. Hence is that exhortation of the Apostle, *Heb. 12. 12. Wherefore lift up the hands that hang down, and the feeble knees*: He compares grace to faint hands and feeble knees, which are not easily strengthened; Let a man lift up hands that are weak in the joints, they will presently fall down again, he must make a continuall labour  
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and work of it: Let a man lift up feeble knees, it will cost him some pains, and they will presently sink down again; So if we will fervently worship God, we doe not lift up strong hands and knees, but feeble hands and knees which we shall finde to be a labour.

2. The direct opposition that is found against fervent worshipping of God, both within us and without us. The opposition within us is corruption, a disposition contrary, not one onely disposition of coldnesse in good duties, but many dispositions, many seeds of sin, all these are one nature, they have had longer time of growth in our hearts then grace, they lie at the very root of grace, as suckers at the root of a tree, to suck away the nourishment; some of them

them are ever working, every  
 doth weaken grace: *Rom.*  
*7:23. I finde a law in my mem-*  
*bers, warring against the law of*  
*my minde.* Not onely doth cor-  
 ruption work in the parts of the  
 body, which the Apostle calls  
 the members, but it works in  
 opposition to grace, as an ad-  
 versary to it, on purpose to  
 foil and overthrow it: *1 Pet. 2.*  
*11. Abstain from fleshly lusts;*  
*Why? they warre against the*  
*soul,* they doe not onely work  
 in the soul, but warre against the  
 spiritualnes of the soul, to make  
 it wholly sensuall and carnall.

The opposition without us is,  
 1. Satan, who is our aduersa-  
 ry, as gracious, because therein  
 we are contrary to him. When  
 we were perfectly fit to worship  
 God, and he had lesse advan-  
 tage against us, yet he was ne-  
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ver quiet, till he had utterly made us unfit to worship God; how much more will he now endeavour to make us unfit, when we are in some measure fit again, and he hath more advantage against us? When the Apostle, *Rom. 16. 19, 20.* had told the *Romans* of the commendation of their obedience every where, and had exhorted them to be wise unto that which is good, how seasonably doth he adde? *The God of peace shall bruise Satan under your feet shortly*; for they might have objected, what an enemy Satan was to them, how he did blinde and befool them, and oppose them in what they should shew wisdom in, as indeed he did? Satan is Gods enemy, he would have God to have no service at all, much lesse fervent service: the more service

service God hath, the lesse he hath, and the better service God hath, the worse he hath, *for no man can serwise two masters.* No finite being can bestow it self wholly two waies at the same time. Did not Satan himself set upon our Saviour, who was perfectly able to worship God, with desire that he would worship him, and promised to give him all the Kingdoms of the world, and the glory of them, in way of recompence; which shewed his enmity unto Gods worship to be such, that he cared not what he gave, had he it in his power, so he could hinder God of his service?

2. Our particular callings and the comforts of this life, which are not in themselves opposite to Gods service, for God hath made, and appointed nothing  
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contrary unto himself, but subordinate to himself, and a furtherance in his service; our callings as God hath commanded them, and the comforts of this life, as they are Gods good creatures and blessings, have a fitnessse in them to help and further us in Gods worship, but corruption doth make more advantage of them then grace, because of our carelesnesse in the use of them, and want of exercising the grace of God in the use of them, and so they rather hinder us, then further us.

3. The common and generall sinfulnessse of the times and places in which we live, this is, as much cold water poured upon the fire of our love, *Mat. 24. 12. Because iniquity shall abound, the love of many shall wax cold.* A flood of iniquity, will a thousand

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thousand to one, cool and abate the heart of the warm hearted: for in respect of men they have many hinderances, and but few helps. Example hath a great force in us, especially if it be generall, for so it is the more example; particular and singular forwardnesse, and strictnesse is observed, reprov'd and reproach'd; Solitarinesse in any way is uncomfortable and so weakning; two are better then one, and more better then a few.

This opposition within us and without us, is therefore strengthened, because it is not scattered and divided, but united. If Satan be divided against Satan, his kingdom cannot stand, *Matth. 12. 26*. Satan and corruption doe not work severally by themselves, in opposi-

tion to Gods service, but jointly both together: Satan works in and by corruption: *Matth. 16.22,23.* When *Peter* diswaded our Saviour from going up to *Jerusalem*, there to suffer, saying, Master pity thy self, these things shall not be unto thee: our Saviour answereth, *Get thee behinde me, Satan, for thou savourest not those things which be of God, but those things which be of men.* He did perceive Satan working in *Peters* carnall disposition, which loves ease, but cannot endure trouble: *Luk. 22.31,32.* Satan hath desired to winnow you as wheat: our Saviour saw that Satan would work with *Peters* carnall worldly fear, to make him so shamefully deny his Lord and Master: So Satan doth work with our corruption, in the use of our callings, and outward



outward comforts, to make us sin in them. Satan doth sometimes cast in temptations over, and besides, and without our corruption, but he doth ordinarily assist, and work with our corruption.

3. Fervency in Gods worship will not be had without diligence, because to make grace fervent and lively, there must be assistance and influence from heaven; Rom. 8.26. *The spirit helpeth our infirmity, for we know not how to pray as we ought*: Jude 20. *Praying in the Holy Ghost*, we cannot pray without the assistance of Gods Spirit: Cant. 4. 16. *Awake, O North-winde, and come thou South, blow upon my garden, that the spices thereof may flow forth*: our graces though the seed of them have taken root in our hearts, yet will not put forth,

without the winde of heaven which bloweth where it listeth, without the Spirit of God doth breath upon them. The assistance of the spirit will not be had without diligence, these two goe together, and depend one upon another, our diligence and Gods assistance : Phil. 2. 12, 13. *Work out your salvation, for it is God that worketh both the will and the deed*; God will no other-wise work in us, then as we work with him. The slothfull mans talent was hid in a napkin, no use made of it. The spirit will not breath in us, without our diligence and pains.

1. Because the spirit is at pains to assist and strengthen grace; will he take pains for us, and will he allow us to take no pains for our selves? he is at pains in his Ordinances, at pains by affli-  
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etions, at pains to oppose corruption, to watch advantages, to help grace. Shall the spirit take pains for us, and we be idle?

2. It agrees and suits well to the worth and dignity of the spirits assistance to cost pains. Shall common matters, and matters of price, be had with one and the same labour? doth it not better agree to the worth of things, that different worth should challenge different labour, the lesse worth in things, the lesse labour about them, the more worth, the more labour? Thus our Saviour doth expresse things, *Matth. 6. 33.* speaking of earthly good things, he saith, they shall be added to us, cast in as an over-plus, but speaking of heavenly things, he bids us seek the kingdom of

God take pains about that, diligently imploy our selves; we must take no pains about earthly things, in comparison of the pains we take about spirituall things.

3. It will helpe to our prizing of the spirits assistance, and consequently to our thankfulness for it, not to attain it without pains, our knowledge of the worth of heavenly things is but little, it is increased by experience of the difficulty in attaining them; evil things come easily, good things hardly: and the more we know the worth of the spirits assistance, the more we shall value and prize it. Beside, if the spirits assistance should not be so precious in it self, as it is, yet it is of worth to us, if we attain it by diligence, for it costeth us much, and what

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we pay much for, we set store by. And according as we prize the spirits assistance, we shall be thankfull for it: the greater good it is, the greater mercy from God to us, and the more cause of thanksgiving. If thus it be, that fervency in Gods worship, will not be had without diligence, because of the weaknesse of grace, the strong opposition against it, and the necessity the supply of the spirit, then sloth will hinder our fervent worshipping of God, for that is clean contrary to diligence, and doth destroy that where it prevails.

2. Sloth hinders our fervent worshipping of God, as it gives advantage to Satan, the enemy thereof. Satan hath alway a ready minde to hinder us in Gods service, but he hath not  
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alwaies the same advantage, therefore he walks to and fro, seeking advantage; Sloth gives him advantage, not onely as it is a corruption, contrary to fervent worshipping of God, and suitable to the Devils disposition whereby he worketh, but also as it is a fit corruption, whereby to screw into the soul the Devils temptations against the fervency of Gods worship, as the difficulty, uncomfортableness, needlesnesse, unprofitableness thereof, all these sloth stands ready to entertain, and is increased thereby. If lesse will serve, what needs more? If it be so hard a thing to serve God with earnestnesse, if there be no profit nor comfort in it, who would take the pains, though he had a love to pains? Much lesse where there is no love, as  
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in sloth. The diligent man hath much adoe to withstand these temptations, they cause often waverings and staggerings in them, and present abatements of diligence, they make their hearts cold within them, much more must they take hold of the slothfull, who are prepared and ready for such temptations. Beside, sloth doth give advantage to Satan, as it doth make no use of appointed strength against him. Duties of preparation unto more solemn worship, are means of strength against Satan, labouring to hinder our fervency in Gods worship, thereby we shake off sloth, stirre up diligence, procure the presence and power of the spirit. But sloth will either neglect duties of preparation, or carelessly perform them, and so the soul is stripped of

of that strength against Satan. Watchfulnesse in duty, is a means of strength against Satan, but watchfulnesse is too painfull for sloth : resisting of stirrings of corruption, and temptations of Satan in duties, is a means of strength against Satan : Jam. 4. 7. *Resist the devil and he will flee from you* : He is a most impatient discontented creature, and cannot indure to be resisted, he will not there abide ; but resistance of Satan is too painfull for sloth, it will not be done without a detestation of his temptations, and an increase of attention to Ordinances in hand.

3. Sloth hinders our fervent worshipping of God, as it doth grieve the holy spirit, and make it withdraw his working and assistance : it grieves the Spirit of God!.

I. As



1. As it is contrary to its nature, which is all life and action, compared to things most stirring and active, as the fire, the winde.

2. To its command, to be fervent in spirit, to be zealous, to be diligent, not to be slothfull.

3. To its title, when it is called a spirit of promise, *Eph. 4. 30.* for sloth is not the condition and way of the promise, but diligence.

4. To its operation and working, which is to baptize with fire, *Matth. 3. 11.* The spirit doth besprinkle the soul with inflamed affections toward God and his service. Sloth being thus contrary to the spirit, must needs grieve the spirit, and the spirit grieved, will reserve its assistance, without which we cannot

cannot fervently worship God.

*Vse.* To inform us,

1. That God hath but little fervent worship. For

1. All unregenerate men are overwhelmed and drowned in sloth: there is not so much as a seed or principle of diligence, till grace come into the soul; all the service therefore of men destitute of grace, is cold and heartlesse, whatsoever it may seem, such onely as sloth will afford, and how full are our Congregations of unregenerate men and women.

2. There are many lazy and slothfull Christians, that do indeed perform duties in publike and private, but they make no labour of them, they take no pains to prepare and fit their hearts, they are not diligent to get the assistance of the spirit, they

they say not with *David*, 2 Sam. 24.24. *I will not offer to the Lord a sacrifice of that which cost me nothing*; they do not offer the Lord costly services, but cheap, such as cost them nothing; all their preparation to the duties of the Sabbath, is family duties, and it were well, if they did perform them, so much the more carefully. No wonder that they are thus idle in Gods service: grace for want of ordinary exercise is sluggish, they do not use their faith, love, and spiritual wisdom in their callings, and how should they be diligent in Gods worship. Their diligence is taken up other wayes, in some about some lust they favour. It was their case, *Iames 4.2,3. Ye fight and warre, yet ye have not, because ye aske not, ye aske and receive not, because ye ask amisse, that* you

*you may consume it upon your lusts.*  
They were so busie about their contentions and wranglings amongst themselves, that they could not pray at all, or if they did pray, it was for their lusts sake, to get advantage unto them. Thus a man may be conversant about good duties, and his end not be Gods worship, but his own corruptions, that they may not be discovered, that the ragings of conscience may be quieted, that he may the more easily compasse his corrupt and sinfull ends. The diligence of others is taken up about matters of the world, meat, drink, apparell, riches. This was their case, *John 6.* they seem to take much pains to enjoy Christ his ministry, and miracles, they compasse land and sea, after they had enjoyed him at land, they take

lusts. take ship, and follow him. But  
their he that knew what was in man,  
s a- did see that their diligence was  
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lusts other wayes, *vers. 26, 27.* our  
unto Saviour peremptorily sets it  
con- down, as a most certain truth,  
and *Verily, verily, I say unto you, ye*  
ship. *seek me not because ye saw the mi-*  
that *racles, but because ye did eat of the*  
red, *loaves and were filled*: their pains  
nce was not about their souls, but a-  
the bout their bellies. And again,  
or- *Labour not for the meat that perish-*  
ili- *eth, but for the meat that endureth*  
a- *to everlasting life*; they did take  
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unacquaintance with their spirituall estate, that they see not the necessity of diligence in holy duties, so that they want a main motive and whetstone unto pains-taking, knowledge of the necessity. Others through carelesse, so long neglect their hearts that at length sloth ends in discouragement, they think their hearts are past pains, all labour will do no good, *Prov. 24.30,31. I went by the field of the slothfull, and loe it was grown over with thorns, and nettles covered the face thereof, and the stone wall was broken down.* So a slothfull neglected heart will be so overgrown with lusts, that a man will be hopelesse of any good springing there.

3. The best of Gods servants, and the most diligent, how little pains do they take with their hearts

hearts unto Gods service? how  
unstable and unconstant are  
they that way? how soon doth  
discouragement take hold of  
them, when they feel their life  
and fervency in good duties to  
come hardly? I appeal to the  
consciences of Gods people,  
when we finde our hearts dead,  
and unaffected in Gods worship,  
do not our consciences smite us  
that we have been carelesse of  
preparation? Is not God for-  
ced to drive us unto carefull and  
conscionable worshipping of  
him by afflictions, we need his  
direction in doubts, his com-  
fort in sorrows, his deliverance  
out of troubles, else we would  
not pray so fervently, nor hear  
the word so attentively, do not  
our consciences thus witnesse?  
all these things do evidence that  
God hath but little fervent  
worship.

2. Who

2. Who they are that do God the best service, spend the Sabbath best, and perform duties best, the labouring diligent Christian, they that think it no easy matter to serve God well. It is an ill thing for a soul to be troubled at the approach of the Sabbath, because of it's own unfitness, but it is a good signe that the soul apprehends some difficulty in keeping a Sabbath well.

2. To condemn this slothfullnesse in spirituall employment, this argument is sufficient, it puts off God with cold service, which is the greater sin, if we consider our ordinary and generall diligence in our own occasions. To take pains in earthly occasions, and to be carelesse in Gods worship is a great evill, we shall fully see it

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it in three things.

I. Gods worship doth immediately concern God, our callings do immediately concern our selves; shall we do more for our selves then for God? set up our selves more then him? are we not his and not our own? and therefore bound to respect him more then our selves? Hear what our Saviour saith, *Luk. 14. 26. He that commeth to me, and hateth not father and mother, yea and his own life, cannot be my disciple, that is, as Matthew saith, chap. 10. 37. He that loveth friends or himself, more then Christ, is not worthy of him, God is better then our selves, therefore if we do not love him better then our selves, we are not fit to enjoy him, but if we take more pains about our callings, then his service, we love*

love our selves more then sin.

2. Gods service doth immediately concern our souls, our particular callings do immediately concern our bodies; if we take more pains about our callings then about Gods worship, we shew more care of our bodies then of our soules which is a folly; for our souls are the best part, our bodies are but dust, when our souls are absent, the worth of our bodies depends upon the indwelling of our soules, and not the worth of our souls upon our bodies. We may know where we ought to place our chiefest affection, by that of our Saviour, *Matth. 10. 28. fear not them that kill the body, but are not able to kill the soul, if they can kill but the body, no matter of fear, that must dye though they kill it not, if the soul be alive the*  
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body is safe though dead ; The body lies open to the violence of man, the soul is out of his reach ; the body falls short of the soul in excellency and therefore lesse affection is due to it.

3. Gods service doth concern our welfare, not only for the present, but also, and especially for eternity to come, our particular callings do concern onely the time present : shall we take more pains about the time present, which may be we know not how short, to be sure, but a moment, then about eternity, this is our Saviours argument, and it is full of weight, *Iohn 6.27. Labour not for the meat that perisheth, but for the meat that endureth to everlasting life.* Ye will take pains and spend your labour, but do not mispend it, do not waste it, spend

spend it not about perishing food, but about food that endureth everlastingly, earthly things have a time to be, and a time to perish; the wealth we have now, ere long we shall part with for ever; spirituall things have a time to be, and shall never cease to be, they therefore are worth your labour. Is not this spirituall sloth to be condemned, considering such are more diligent for themselves, then for God, for their bodies, then for their soules, for things perishing, then for things eternall? Will not the consciences of men condemn them for this sloth, in sicknesse? at the day of judgement? in hell, unto all eternity? doubtlesse it is so grosse a miscarriage that it cannot but lie heavy upon men, when they shall come to cast up  
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their accounts, and sadly consider of things, when their consciences shall tell them, that they have risen early, and gone to bed late, about their own occasions, but have been too lazy, to read Gods word or to pray; they have endured hard labour before the Sabbath, and after the Sabbath; but on that day, they have been too sluggish to go to the house of God: the day appointed for spirituall labour, in Gods worship, for Gods glory, hath been the day of their rest to recover their strength spent in the week, it may be in sinne, to be sure in their own occasions: surely this shall increase the torment of the damned in hel, when they shall think with themselves; that had they been as painfull for their souls, as they were for their bodies, they had escaped that place of  
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torment: Nay had they taken as much pains for their soules as for sinne, had they taken as much pains to go to the house of God on the Lords day, as they have done to go to the alehouse, in the week dayes, had they searched Gods book, but as much as they have tossed the cards and tables, yea it may be on the Lords day, they had been Saints in heaven.

3. To perswade the godly to shake off this sloth. If we prize the manner of Gods worship, and affect it, we must do so, if we care not how we pray or hear, if we think any affections are meet for him we may continue our sloth. We finde this commanded, *Iosb. 22.5. Take diligent heed to keep the commandment which Moses charged you, to love the Lord your God, to serve him with all your heart and with all*

*your*

*your soul; take heed and diligent heed, Prov. 4.23. Keep thy heart with all diligence, we finde it commended, Act. 18.25. Apollo being fervent in spirit, taught diligently the things of the Lord. 2 Cor. 8.7. The Apostle makes it part of the commendation of the Corinthians, that they did abound in all diligence. Of our Saviour the head of the Church, that he went about doing good, Act. 10.38. he did not onely do good, but was diligent therein. To discourage the more from sloth, and bring in love with diligence, consider how the wisdom of the holy Ghost doth compare them in Solomons Proverbs; all which comparisons we may improve with advantage, against spirituall sloth, and for spirituall diligence, spirituall sloth being a greater sin, and lying under an heavier curse, and*

spirituall diligence being a greater grace, and attended with an happier blessing.

I. For wealth, *Prov. 10. 4. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.* It holdeth especially true in spirituall riches, the slothfull Christian is poor in grace, the diligent Christian is rich, hath store and abundance of precious grace, *Prov. 18. 8. He that is slothfull in his work, is brother to him that is a great waster,* if a man have a good stock of grace, yet by slothfullnesse he will waste it, not labouring to increase it, he will diminish it, *Prov. 20. 4. the slugard shall beg in harvest and have nothing,* they who have nothing of their own, nor no interest in them that have something are poor indeed, God will shut up the hearts of men towards slothfull



full Christians, when they come to beg counsell and prayers, when they come to complain of their spirituall wants and poverty.

2. For honour, see how they are compared, *Prov. 12. 24. The hand of the diligent shall bear rule, but the slothfull shall be under tribute*; A diligent Christian shall be a King in his own soul, and amongst the people of God, God will set him up, give him authority, and rule in their hearts, they that can rule themselves, are fit to rule others, so do the diligent; but the slothfull Christian shall be an underling in his own soul, and amongst the people of God, he shall be a slave and tributary to his lusts, *Prov. 21. 29.*

3. For fruit of pains-taking, see how they are compared, *Prov. 12. 27. The slothfull man*

*Ecc 3. respects*

loseth not that which he took in hunting, but the substance of the diligent man is precious. When a slothfull Christian hath taken some pains, for want of taking a little more he loseth that pains, as if an huntsman should take pains to kill an hare, and then through lazines should suffer the dogs, or some other to run away with it: for instance, a man is at pains to come to the house of God, to pray, in the word or prayer, his heart is much affected, he goes his way and thinks no more of it, that man doth in great measure lose his labour. *but the substance of a diligent man is precious*, what he getteth by labour he doth not easily part with, he makes precious account of it; that help of heart which a diligent Christian findeth in the Ordinances of God, he thinks oft of, he improves by prayer,

prayer, by praise, by treasuring up the same: he can tell you what it cost him to get down such a corruption, to get to such a frame of heart, to obtain such a mercy, how oft he praid, how long he waited, therefore he maketh a precious account thereof.

Lastly, That which is not the least to discourage us from sloth, it is full of pride and conceitednesse, *Prov. 26. 16.* put the wisdom of seven men together, the sluggard conceits he goes beyond it, and no wonder, for he neither knows what he hath, nor what he wants, and ignorance is the mother and nurse of pride, If a man knew the thoughts of sluggish Christians, he should finde that they think all is well with them, though a man may be able to convince them by reason, that  
Ec 4. things

things cannot be well with them. And the devil will not stick to tell them all is well to keep them from taking pains. It is a misery to have an heart empty of good, but to think an empty heart full, is a double misery, so is it with the slothfull Christian.

To help against sloth and unto diligence, it will be usefull first, To ponder these weighty considerations.

1. Fervency in Gods worship, and ease cannot possibly stand together, whilst so great opposition remains both within us, and without us.

2. The difficulty and toil found in Gods service, is a bitter afflictive fruit of sin. Shall we not bear the burden we have brought upon our selves willingly, though not cheerfully? It is a signe sinne is pardoned, when

when we have patience to bear the chastisement of sinne; it is a great favour when there is a will to bear, where there is no power to shake off.

3. The deceitfull ease that proceeds from sloth, is both Gods losse, and thine, and who would cover that ease whereby God, and himself, his best friends must lose?

4. The more painfull the service of God is, the more sweet, for that sweetnes comes out of the strong, it is the delightfull fruit of a powerfull conquest over corruption, of more honour done to God, of the condition of the promise performed with a greater measure of heavenly assistance.

5. If sloth prevail in thy soul, it will shut out diligence, but at the same time it shuts in more disquiet then ease, for sin is shut

up in that ease; the disquiet of lawfull labour is but affliction; the ease of sloth is sin, and sin is attended with more trouble then ease, it will prove more easy to taste the sower of affliction, then the sweet of sin.

2. It will be usefull to inure our selves to the serious and thorough examination of our hearts, and waies, of our spirituall estate, this will discover what need we have of diligence, and what hurt sloth hath done us. This cured *Dauids* lazines, *Psalme* 119. 59, 60. Though he were slow-paced in his obedience in the neglect of this, yet when he was once past this difficult usefull duty, he made haste, he lost no time, nor ground as formerly.

3. It will be usefull, not to cherish our pride, by poring upon what we have attained, but to strengthen

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strengthen humility, by frequent, and serious meditation of what we want, and what is to be attained. This helped *Paul*, *Phil.* 3. 13, 14. what he was come to was behind him, he could not so redily, and constantly look upon that, but what he was to come to, was before him in his eye, to allure and draw him forward. Looke we also upon what is before us. Hast attained some measure of fervency? stay not gazing upon that, but look right forth, look onward; dost see what thou wantst? Look not so much upon thy work, as thy pattern; the affection not onely of the best of creatures upon earth, but also and chiefly in heaven, the spirits of just men made perfect, yea the flaming Angels, yea the Lord Jesus Christ who had zeal enough to carry him through the flames

flames of hell, to do his fathers will, in whose brest alone that fire of heavenly love dwels, that hath inflamed Saints on earth, and Saints in heaven, which we shall finde inflaming us more and more, as we draw near to look upon him as our pattern, with desire of imitation. The close of all, containing an help in all that hath gon before, (as prayer comes after the severall pieces of the spirituall armour: to help our skill in all, and the usefulness of all, *Ephe. 6. 18.*) may fitly be *Dauids* prayer, when the people were warm-hearted, in their offering to the building of the Temple for the publike solemn worship of God, *1 Chron. 29. 18.* *O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.* Finis.



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